

Tableeghi Jamaat

Tareeqh - Aqaaed

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Contents

Muqaddama.....	6
Sabab e Taleef	8
Zakariyya Sahab Hanafi Deobandi	10
Hanafiyyat Par Amal	11
Hadees Ki Muqhalefat.....	12
Maulana Maududi Par Barasna.....	12
Hadees Ki Muqhalefat.....	13
Baaligh Ladki Ki Azaadi	14
Namaz Mein Hawa Khaarij Karna	14
Kanz o Shaami Se Mohabbat	15
Ghaleez Masaael.....	15
Imam Abu Hanifa Ki 40 Ruknee Committee.....	16
1. Qazi Abu Yusuf:	17
2. Muhammad bin Hasan ash Shaibaani:	18
3. Imam Zafar bin Hazeel:	18
4. Asdu bin Umro:	19
5. Yusuf bin Khalid al Samti	19
6. Nuh bin Abi Mariyam	20
7. Imam Wake'e	21
8. Hamza Ziyaat.....	21
9. Yahya bin Zakariyya.....	22
10. Aafiya Azdi	22
11. Hafs bin Ghayas.....	22
12. Hibban.....	22
13. Mundil	23
14. Qasim bin Ma'an	23
15. Fuzail bin Ayaz.....	24
16. Daud Taai	24
17. Hasan bin Ziyaad Lului	25
18. Imam Hafs bin Abdur Rahman Balaqhi.....	27
19. Abu Mute'e Hakam bin Abdullah	27
20. Qazi Hammad bin Daleel.....	28
21. Hammad bin Abi Hanifa	28
22. Khalid bin Sulaiman Balaqhi	29
23. Imam Zohair bin Moawiya.....	30
24. Qazi Shareek bin Abdullah al Kufi	30
25. Imam Shoeb bin Ishaq Damishqhi.....	31
26. Imam Abu Aasim Zahak bin Muqhlad.....	32

27.	Imam Abdullah bin Idrees	32
28.	Imam Abdullah bin Mubaarak	33
29.	Imam Abdul Hameed bin Abdur Rahman al Koofi Al Hamaani	33
30.	Ali bin Zibyaan	33
31.	Imam Ali bin Mas-har	34
32.	Imam Umar bin Maimoon Balaqhi	35
33.	Imam Fazal bin Musa Sinaani	35
34.	Imam Maalik bin Maghool	36
35.	Imam Makki bin Ibrahim Balaqhi	36
36.	Imam Nasar bin Abdul Kareem	37
37.	Qazi Nuh bin Daraaj	37
38.	Qazi Hisham bin Yusuf	38
39.	Hasheem bin Basheer Waasti	39
40.	Hayaj bin Bastaam Taimi	40
	Hanafiyyat Ki Ghutti	43
	Hadees Ke Jawaab Padhaana	43
	Hadees Par Qiyaas Muqaddam	44
	Kutub e Hanafiyya Ki Haqeeqat	44
	Hadees Ki Taweel	44
	Hanafiyyat Phailaane Ka Mansooba	45
	Hadees Ki Muqhalefat	45
	Tehreef e Hadees	46
	Tawilaat e Hadees	46
	Iftera'a Ilallah	47
	Hanafiyyat Ke Liye Jhoot	47
	Taqleed Abu Hanifa	48
	Nabuwwat Mein Hissadaar	48
	Tel Se Tafseer	49
	Taleem Thanwi Sahab Ki Tareeqa Iliyas Sahab Ka	49
	Maulana Iliyas Sahab Par Wahi e Ilaahi	49
	Usool e Tableegh Mohkam	50
	Wahi Mein Khayanat	50
	Wahi Mein Khayanat	50
	Nabi Par Bohtan	51
	Taleem Thanwi Ki, Tareeqa Iliyas Ka	51
	Thanwi Sahab Ki Behishti Zewar Par Ek Nazar	52
	Thanwi Sahab Hujjat Hain	53
	Nabi Ki Baraabari	54
	Gangohi Ki Sunnat Ki Itteba	56

Sahaba Ki Barabari	57
Tanqees e Sahaba	58
Balgham Peena.....	58
Mansab e Nabuwwat Ki Taraf Pesh Qadmi	59
Nabi Se Sabaqat	59
Allah Aur Nabi ﷺ Se Pooch Kar Amal Karna	61
Jibrael عليه السلام Khadim	61
Ilhaam hi Ilhaam	62
Maulana Iliyas Ka Allah Se Khaas Talluq	62
Nabi ﷺ Ka Iliyas Sahab Ko Hukam	63
Nabi ﷺ Se Mumaselat.....	63
Nabi ﷺ Ka Ladki Se Muqabla	64
Nabi ﷺ Ki Sifaat Mein Shiraakat	65
Ambiya Ki Tanqees	66
Dariya Paar Karne Ka Ajeeb Tareeqa	66
Wahdat ul Wajood Aur Tableeghi Jamat	70
Wahdat ul Wajood Ka Urooj	72
Marne Ka Waqt Aur sarzameen Ka Ilm	72
Murda Magar Zinda	73
Murdey Ki Wajhat	73
Murda Zinda Aur Zinda Murda	75
Marne Ka Ilm	75
Ashiq Aur Mashooq Ki Maut	76
Marzi Ki Maut.....	77
Barzaqh Ki Ittela.....	78
Murdey Se Guftagu	78
Kafan Chor Murde Ki Dhamki	79
Murde Ka Qabar Se Bahar Dekhan	80
Murde Ki Mahek	80
Hindustan Mein Ambiya Ke Mazaar Ka Inkeshaf	80
Qabar Ki Guftagu	80
Jannati Dozaqhi Ka Ilm	81
Murdo'n Ki Haazri	81
Nabi ﷺ Ka Qabar Mein Sunna	83
Qabar Se Walaikum Assalam.....	83
Amaal e Ummat Nabi ﷺ Par Pesh Hona	84
Qabar Nabi Arsh Se Afzal Hai.....	84
Qabar Se Ijaazat	84
Qabar Se Haath Nikalna	85

Qabar Se Jawab.....	86
Murde Ka Ounth Zubha Karna	87
Qabar Waale Ki Saqhaawat	88
Qabar Se Roti	89
Qabar Se Dirham.....	89
Barzaqh Se Paani	90
Qabar Se Roti	90
Qabar Se Baal	91
Barzaqh Mein Dushman	91
Qabar Se Libaas.....	91
Qabar Se Muraade'n Bar-aana	91
Nabi ﷺ Ka Khud Haazir Hona.....	93
Rasool e Khuda ﷺ Ka Ba-nafs e Nafees Tashreef Laane Ka Ek Aur Waqea	93
Nabi ﷺ Ki Mushkil Kushai	94
Khizar Ki Mushkil Kushai.....	95
Razzaq Se Ahadees Sunna.....	96
Khizar عليه السلام Ki Haazri Aur Ghair Haazri.....	96
Ashiq o Mashooq Ka Milaap	97
Ilm e Ghaib	99
Me'ede Ka Ilm e Ghaib	99
Majzoob Ka Ilm e Ghaib	99
Aurat Aleem Bizaat is Sudoor	100
Dhulte Gunah Dekhna.....	100
Istanje Naa Kar Sakna	101
Haram Mein Noor	101
Khazaane Hi Khazaane	101
Bhediye Bakriyaa'n Ekatthe	102
Shaitan Nanga.....	102
Ghaib Hi Ghaib.....	103
Saheb e Kashf	104
Qabar Wale Se Guftagu.....	104
Aleem Bi Zaat Is Sudoor	105
Mauzoo Ahadees Aur Zakariyya Sahab	108

Muqaddama

Jis khuloos aur mehnat ke sath Tableeghi Jamat is tableeghi mehnat ko jaari o saari rakhey hue hai, inki is mehnat aur khuloos mein shak o shubha ki gunjaesh baaqi nahi rehti. Lekin kya sirf mehnat aur khuloos hi Jannat ke husool ke liye shart hai. Agar jawab isbaat¹ mein hai to Esaaiyo'n ke girjo'n mein duniya se taluq todh kar raahebaana zindagi basar karney waaley in afraad ka kya qasoor hai jo Allah Ta'ala ki razaa aur Jannat ke husool ke liye apna tan, man, dhan sab kuch qurban kar dete hain aur girjo'n ki 4 diwaari ko phalaa'ng kar wapas duniya mein palat aaney ko gunah e azeem gardaa'ntey hain. Aur apni zindagi deen ke liye waqf kar dene ko apni sa'aadat samajhtey hain. Aur agar aapka jawab nafee mein hai aur waqai nafee mein hi hona chhahiye, kyou'nke Jannat ke husool ke liye asal buniyad aqeeda aur is daur ke nabi ki itteba hai. Kya ham waqai Tableeghi Mehnat mein apney Nabi ﷺ ke tareeqe ki itteba kar rahey hain, waqt lagaaney aur qadam uthaane se pehle so'nch le'n.

1. Kya ahadees mein is baat ka saboot milta hai ke Sahaba Ikram ko bhi Allah ke Rasool ﷺ ne 3 din se lekar chilla aur chilla se lekar saal aur saari zindagi ke liye ek shaher se doosrey shaher aur mulki'n ke laa-matnaahi silsiley ke liye nikaala ho? Aisa koi saboot kutub e ahadees mein maujood nahi hai. Balkey Aap ﷺ ne jis muballigh ya jamat ko kisi ilaaqe mein bheja inko isi ilaaqe ka mustaqil moallim banaa kar bheja, taakey wo apne kirdar aur amal se bhi logo'n ko musalman karey.
2. Kya ahadees ke auraaq mein aapko ye baat milti hai ke Makkah se ek jamat Madina jaa rahi ho aur Madina waali jamat Makkah aa rahi ho, jaisa ke hamare yahaa'n hota hai ke Lahore waale Rawalpindi tableegh karney aarahe hain aur Pindi waale Lahore jaa rahe hain. Khud so'nchiye.

Jab Lahore waale Rawalpindi ke liye aatey hain to kya Lahore waale sab musalman ho gae, yaa inho'n ne islam se mu'n modh liya hai. Agar waqai aisa hai to Rawalpindi ki jamat waha'n kya leney jaa rahi hai. Kya inke paas Aladeen ka chiragh hai ke jo kaam waha'n ke maqaami afraad se naa hua, wo ye kar le'nge. Halaa'nkey ye ek haqeeqat hai ke maqaami admi ka apney ilaaqe mein asar o rusooq hota hai. Iska apna ek halqa ehbaab hota hai. Iski apni biraadari hoti hai. Iska apna qabeela hota hai. Deen ka jo kaam ek maqami admi apney ilaaqe mein kar sakta hai. Ek ajnabi wo kaisey kar sakta hai. Jabkey wo inke taur atwaar se waqif nahi, inki adaat se waqif nahi. Inkey rasm o riwaaj se waqif nahi, jabkey tableegh e deen mein ye tamaam cheeze'n badee ehmiyat ki haamil hain.

3. Aqhir ye kya wajah hai ke sirf Tableeghi Jamat ko hi har mulk, hatta ke Israel mein bhi tableegh ki ijaazat hai. Kya ye wajah to nahi ke ye jamat logo'n ke hath'n se talwar cheen kar lota aur musalla thamaa deti hai aur inhe'n Soofi banaa kar raahebaana zindagi basar karney ki targheeb deti hai aur rinme jihad bis saif ki rooh khatam kar deti hai. Waqai yehi wajah hai, isi liye jihad ki tamaam ayaat o ahadees ko tableeghi chalat phirat par chaspaa'n kiya jaata hai aur zulm ye ke jihad bis saif ko jihad e asghar aur apni sair o tafreeh ko jihad e akbar sabit kiya jaata hai.

¹ (T: Jawab haa'n mein hai to)

4. Kya ahadees ke mutale se aapko ye baat malum hoti hai ke tableeg ka kaam sirf johala ke zimme hai, ulama issey baree hain. Agar nahi to phir tableeghi chillo'n mein tableeghi kaam sirf johala se hi kyou'n liya jaata hai, jiko siwaae in tableeghi numbaro'n ke kuch malum nahi hota.
5. Kya Quran e Majeed ne islam ko 2 hisso'n mein taqseem kiya hai. Ek fazaael, doosra masaael. Agar nahi to phir tableeghi jamaat waalo'n se jab masael poochey jaatey hain to wo ye baat kyou'n kehtey hain ke masael apney apney ulama se pooche'n, ham to fazael hi sunaane aatey hain. Agar Allah ke Rasool ﷺ bhi is duniya mein sirf fazael hi sunaane aatey to kya aapko kabhi itni takaleef bardasht karna padtee'n.
6. Kya logo'n ko namaz ki dawat dena Uswa e Rasool ﷺ hai. Agar nahi to phir Nabi ﷺ ke tareeqe ko kyou'n nahi apnaaya jaata. Agar aap ye kahe'n ke Nabi ﷺ to kafiro'n ko tableegh kartey the, is liye Tauheed ki dawat dete they, choo'nkey inka aqeeda kharab tha. Ham to musulmano ko dawat de rahe hain. To kya apko ye tamam log saheeh aqeede waale nazar aa rahe hain, jo qabro'n ko poojtey hain. Waha'n sajdey aur rukoo kartey hain. Waha'n nazar o niyaz cadhaai jaati hai. Qabar waalo'n se aulaad maangtey hain, inhe'n nafaa o nuqsaa'n ka maalik samajhte hain. Inhe daata, imam baree, gunj e shaker waghaira ke naamo'n se mausoom kartey hain. Kya aqeede ki koi kharaabi baaqi rehti hai, jo in mein naa ho aur agar aap ye kahe'n ke ham ye keh kar ke Allah se sab kuch hone ka yaqeen aur ghair se kuch bhi naa hone ka yaqeen paida ho jaae, inki Tauheed durst kartey hain. To kya is ek faqhrey se tauheed ka haq ada ho jaata hai. Aisee tauheed to mushrikeen e Makkah ki bhi thi ke wo Khaliq, Maalik, aur Raaziq Allah hi ko maantey the. Phir Nabi ﷺ ne inko tauheed ka dars kyou'n diya?
7. Phir jab aap Nabi ﷺ ke tareeqe mein kamiyaabi aur ghair ke tareeqe mein nakaami ka sabaq dete hain to masael apney apney firqe aur maslak ke ulama se poochna ka kya maani hai. Nabi ﷺ ka tareeqa pesh e nazar kyou'n nahi rakha jaata.
8. Jab deen kai lm haasil karna zaroori hai to Tableeghi Jamaat waale deen kai lm haasil karney, yaani Quran o Hadees baqaaeda padhney ke liye kisi ke saamne zaanu e talmuzz tai kartey hain, yaa tableeghi sair ke dauran hi fazaael ki man-ghadat riwayaat o waqaaat se apney ilm ki piyaas bujhaatey haina ur khud ko sairaab kartey hain.
9. Kya Zakariyya Sahab ki tasaneef Quran o Hadees ka mutabaadil hain, agar nahi to phir masaa'id mein Dars e Quran aur dars e Hadees ki bajaee Tableeghi Nisab ke dars ka ehtemaam kyou'n? Sochiye, kahe'n aisa to nahi ke Deen e Akbar² ki tarha Deen e Islam ki bajaee tableeghi deen ka phailaao to maqsood nahi? Jisme tauheed ke sath sath shirk ki chaashni aur sunnat ke sath sath bida'at ki milaawat ho aur har gumrah firqey ke liye iske zoqh ke mutabiq iski ruhaani ghiza ka ehtemaam kiya gaya ho.
10. Aur agar Tableeghi Nisab ka hi mutalea karna hai to tableeghi ulama is kitab se in khurafaat ko nikal kar baahar kyou'n nahi phaink dete jinki wajah se awam ke aqeede barbad ho rahe hain. Jabke, yehi ulama riwayat ki chaan phatak kartey hain. To ye nisab chaan phatak se marawaa kyou'n?

Mudeer
Dar al Bayan Lil Nashar wat Tawaze'e
Islamabad, Pakistan

² T: Deen e Ilaahi, founded by Akbar the Moghal Emperor)

Sabab e Taleef

Aam log Tableeghi Jamat ki is dawat 'Allah se sab kuch honey ka yaqeen aur ghair se kuch naa hone ka yaqeen, Nabi ﷺ ke tareeqy mein kamiyabi aur ghair ke tareeqe mein nakaami' se ye baat samajh baithey hain ke ye log muwahhid aur muttabe sunnat hain.

Halaa'nkey pehle juzu mein iqrar to Tauheed ka hai. Lekin jab aap Tableeghi Nisab o Fazaal e Sadaqaat ka mutalea kare'n (jiski Tableeghi Jamat waaley masaajid aur gharo'n mein tilaawat kartey hain aur badey faqhar se ye baat kehtey hain ke 'Qurna ke baad sabse ziyaada Tableeghi Nisab ka phailaao hua hai'³ Is nisab mein shirkiya waqaaat ki bharmaar hai, jo inki tauheed ka pol khol dete hain.

Isi tareeqe se zubaan se to Nabi ﷺ ke tareeqe mein kamiyabi ka iqrar kare'nge aur namaz e hanafi padhe'nge. Balkey kam ilmi ki wajah se jo Ahle Hadees inke sath chal padtey hain, ye inse Muhammad ﷺ namaz cheen kar hanafi namaz thama dete hain (ilaaqa Galyat⁴ mein iski misaal-e ba-kasrat maujood hain)

Aur inka shatiraana tareeqa e wardaat ya hai ke raful yadain aur oonchi ameen kehne waalo'n se ye kehte hain, dekhe'n aapka amal waqai sunnat ke mutabiq hai, hamarey sath jaaney waale aksar log is par amal nahi kartey, aapke amal karney se fitney ka andesha hai aur fitna qatal se ziyada shadeed hai. Agar aap in sunnato'n par amal naa bhi kare'n to Allah aapko niyyat ka sawab to de hi dega. Bholey bhaale Ahle Hadees inke is jaal mein aakar Nabi ki sunnato'n ko qurban kar dete hain. Aur in tableeghiyo'n ki apni namaz sunnat ke muqhalif hoti hai. Mislan namaz ki ibteda mein zubaan se niyyat karna aur kaano'n ke baraabar hath karney ki bajae kaano'n ko hath lagana. Iska saboot Quran o Sunnat mein nahi milta. Isi tarha hath baandhte waqt mard zer e naaf aur aurat seeney par hath baande zaqheera hadees mein ye tafreeq kisi saheeh to kaja zaeef mein bhi nahi. Is tarha namaz mein paou'n se paou'n milaaney ka hukam hadees mein hai aur darmiyan mein jagah chhodney ki mumaaneat hai (jis par tableeghi jamaat waale amal paira hain) jaisa ke Rasool Allah ﷺ ne farmaya: Apni safo'n ko seedha karo aur kandho'n ko baraabar karo aur narmi iqhteyar karo. Jagho'n kop ur karo, beshak shaitan bakri ke bacchey ki maanind saf ki khaali jagah mein daqhil ho jaata hai.⁵

Isi tarha Rasool Allah ﷺ ne pehli raka'at se uthney ke liye farmaya: Yaha'n tak ke tu itmenaan se baith jaae.^{6 7}

Tableeghi Jamaatwaaley panjo'n ke bal seedhe khadey ho jaatey hain, isi tarha namaz mein Nabi ﷺ ne paou'n ki ungliyo'n ka ruq qibla ki taraf karney ka hukam diya: Apney paou'n ki ungliyo'n ko qibla ruq karo. Tableeghi Jamaat waaley paou'n ki ungliya'n shimal maghrib aur junooob maghrib kartey hain.⁸

Isi tarha Abu Humaid Sa'adi, sahaaba ki jamaat mein is daawy ke sath ke 'Main tummey sabse ziyada Nabi ﷺ ki namaz yaad kiye hue hu'n. Aqhir tasshud mein Nabi ﷺ ke baithneye ka tareeqa batlaatey hain' ke Nabi ﷺ apney bae'n paou'n ko baahar nikal kar daaya'n paou'n khadaa kartey aur koolhey par baith-te⁹ Aur Tableeghi Jamaat waaley aurato'n ko to isi tarha baithneye ka hukam dete hain aur khud Nabi ﷺ ki muqhalefat kartey hue paou'n par baith-te hain. Ye to main Nabi ﷺ ke wo tareeqe batlaa raha hu'n, jinmein koi iqhtelaf nahi. Chale'n Raful Yadain mein to iqhtelaf hai. Saheeh naa sahi, Zaeef hadees to hai Raful Yadain naa karney ki (halaa'nke Saheeh

³ Zikar o Etekaaf Ki Ehmiyat: P67

⁴ (T:50-80 km north-east of Islamabad)

⁵ Mishkat: P98 Ba-hawaala Musnad Ahmad

⁶ Mishkat: P79 Ba-hawaala Bukhari o Muslim

⁷ (T: Jalsa Isteraahat)

⁸ Mishkat: P75 Ba-hawaala Bukhari

⁹ Mishkat: P75 Ba-hawaala Bukhari

hadees ke muqable mein Zaeef hadees par amal karna naa-jaez hai. Aur ye sab kuch hanafiyyat ke bachao ke liye kartey hain)

Doobtey ko tinke ka sahaara, warna inke aksar ulama bhi tarjeeh Raful Yadain ko hi detey hain. Abh jin sunanto'n par amal karney ki ye takeed kartey hain, wo sunnate'n hain, jinse hanafiyyat par koi zid nahi padti aur fiqha hanafiyya ki roo se jaez hain. Mislan miswak karna, libas, joota daae'n taraf se pahenna aur daae'n hath se baith kar paani peena waghaira. Agar inko waqai Nabi ﷺ ki sunnat se mohabbat hoti to Nabi ﷺ ki is sunnat ko jisey Abdullah bin Maghfal ؓ bayan kartey hain ke Nabi ﷺ ne farmaya: Maghrib se pehle 2 raka'at padho, maghrib se pehle 2 raka'at padho, teesri martaba farmaya jiska dil chhahey.¹⁰

Aur phir is sunnat par amal karney ka rujhaan itna tha ke Hazrat Anas ؓ farmate hain: Ham Madina mein the, j ab moazzin maghrib ki azan deta to log sutoono'n ke peechey hokar 2 raka'te'n padhtey. Hatta ke ek pardesi masjid mein daqhil hokar 2 raka'ato'n ke padhney waalo'n ki kasrat ki wajah se ye guman karta ke jaman ho chuki hai.¹¹

Is sunnat par Tableeghi Jamat waaley amal nahi karte, halaa'nkey nafil nawaafil kasrat se adaa kartey hain. Is sunnat par amal naa karney ki wajah ye hai ke ye sunnate'n Hanafiyyat mein jaez nahi.

Is kitab ke likhney ka ek maqsad to ye hai ke in Ahle Hadees hazraat ko khabardaar karna hai (jo Tableeghi Jamat ke chakkar mein inki meethi meethi baato'n aur aqhlaaq ki wajah se pha'ns chukey hain) ke in logo'n ki tableegh ka maqsad siwaa e hanafiyyat ke parchaar ke kuch nahi. Aap inke sath shamil hokar hanafiyyat phailaane mein baraabar ke shareek hain, jis ka phailaana Allah ke nazdeek jurm hai. Isi tarha doosrey Ahle Hadeeso'n ko is jamat mein shamil honey se bachaana hai, is kitab ki taleef ka doosra maqsad ye baat Tableeghi Bhaiyyon ke gosh e guzaar karni hai ke hanafiyyat ko phailaakar wo islam ki khidmat nahi kar rahey, balkey man-ghadat waqeaat se shirk ke liye zameen hamwaar kar rahe hain. Agar aap khaalis tauhed o sunnat yaani Quran o Hadees ki dawat lekar uthe'n to Allah bhi aapka haami o naasir hoga aur ham bhi aapke sath ho'nge.

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Mudeer Al Ma'ahad al Islami
Islamabad

¹⁰ XXX

¹¹ Mishkat: P105 Ba-hawaala Muslim

Zakariyya Sahab Hanafi Deobandi

Tableeghi Jamat dar asal hanafiyyat ki goo'ngi tableegh hai. Inkey daawe kuch aur hain aur amal kuch aur.

Zuban se 'Nabi ﷺ ke tareeqe par nama padhni seekh jao, iski dawat do'¹² is program ko Huzoor ﷺ ke tareeqa ko zinda karney ki koshsh ka naam dena pasand kartey hain.¹³ Aur namaz ko iski haqheeli shakal mein qaem karna inke 6 nukta mein shamil hai.¹⁴ Shayad Hanafi namaz hi iski haqheeli shakal ho (wallah a'alam) wo is liye ke Zakariyya Sahab aisey pakkey hanafi they ke inke baqaul 'wo ruku o sujood to hanafi imam ke sath kartey the, lekin 4 ilaaheda ilaaheda musall'o'n ki wajah se quran Shafai imkam ka sunaa kartey the'¹⁵ kyon'ke inke qaari ki awaaz bahot acchi thi.

Zakariyya Sahab aur inke akaabir ke hanafi honey ki gawahi muqhtalif ulama se mulaheza farmae'n: Maulana Abul Hasan Ali Nadwi Sahab farmate hain 'Hazrat Shaikh apney akaabir o asaateza ki tarha maslakan Hanafi hain' ¹⁶ Zakariyya Sahab khud bhi likhtey hain: 'ke khoon nikalney se hamarey imam ke nazdeek wazoo toot jaata hai'.¹⁷

Isi tarha Zakariyya Sahab ke mureed Sufi Iqbal Sahab likhtey hain ke: Maaliki aur Hambali ulama farmate hain ke hame'n apna apna maslak aur mazhab is hanafi aalim (Zakariyya Sahab) ki kutub se malum hota hai.¹⁸ Aur phir Zakariyya Sahab sirf hanafi hi nahi, balke hanafi ki Subcaste se bhi khaas talluq hai, isi liye khud farmate hain: 'Behrehaal ham log jamati haisiyat se is zamana mein taqleed ko zaroori samajhte hain..... aur sharai tasawwuf ko ta'alluq ma'a allah ke liye Allah Ta'ala *Tareeq* samajhtey hain, isl iye jo shaqs yaa jo jamat in dono'n cheezo'n mein hamarey khilaf hai wo yaqeenan hamari jamat se ilaaheda hai. Deoband maslak mein ye dono'n cheeze'n badee ahem hain. Is liye ye samajhna ke Maududi Jamat aur Deobandi Jamat mein maslak ke etebaar se koi farq nahi, dhoka dena hai'.¹⁹ Deobandiyat se mohabbat ki wajah se hi to Zakariyya Sahab ye bhi farmate hain ke 'Mujhe Tazkirah Mashaeq e Deoband ka ishtiyaaq hai'.²⁰

Kya zuban se naam Nabi ka lena aur amal Hanafiyyat aur Deobandiyat par karna baghal mein churee mu'n mein raam-raam ke mutaradif nahi.

¹² Marqa'a Yusufi: P170

¹³ Maulana Ilyas Aur Inki Deeni Tehrek: P34

¹⁴ Maulana Ilyas Aur Inki Deeni Tehrek: P35

¹⁵ Ma'amulaat e Ramadan: P5&30

¹⁶ Mahaanama Al Furqan: Lucknow: P168

¹⁷ Mahaanama Al Furqan: Lucknow: P168

¹⁸ Mehboob al Arefeen: P11

¹⁹ Fitna Maudoodiyat: 123; Teen Majaalis: P135

²⁰ Wali e Kaamil: P354

Hanafiyyat Par Amal

Mundarja zail masaael suniye, taakey aapko ye yaqeen ho jaae ke amal QoS ki bajaee fiqha hanafiyya par kiya jaata hai. Zakariyya Sahab farmate hain: 'Jab piyaasa bankey paani maa'nge, yaani masaael pooche to isey kehde ke apney apney kooe'n ka paani piyo, yaani Hanafi hanafi ulama se pochey, Shafai shafai ulama se pooche. Ahle Hadees apney ualama se poochey'.²¹

Kya inki ye zimmedaari nahi ke bajaee logo'n ke aqwaal bataane ke sabko Quran or Sunnat ke masael se raushnaas kiya jaae, isi tarha ek jagah Muhammad Esa Sahab likhtey hain: Har maslak waale se kehdo ke jaawey ke apney apney maslak o fiqha ke mutabiq masael ko seekhte rahe'n.²² Mazahib e Arba mein har mazhab ke manney walo'n ka halqa alag alag kar diya jaae aur koi ek dusrey se ta'aruz naa karey.²³

Kya Allah Ta'ala ne ye nahi kaha:

Iski Pairwee Karo Jo Tumahre Rab Ki Taraf Se Tum Par Naazil Kiya Gaya, Iskey Alaawa Auliya Ki Pairwee Naa Karo.²⁴

So'nchiye Allah ne Quran o Hadees utaara hai yaa aimma ki fiqha.

Ye to mutlaq fiqha e hanafiyya par amal ka mashwara o naseehat bhi abh keejiye amal naseehat ke mutaabiq Maulana Ilyas Sahab farmate hain: Witro'n mein kaano'n tak hath uthaane chhahiye, jaisey takbeer e tehreema mein²⁵ ye hukam fiqha hanafiyya waalo'n ka to hai. Kya Kitab o Sunnat se iska koi saboot de sakta hai.

Zakariyya Sahab likhte hain: Ke hazrat Saharanpuri ki (taraweeh ki) 20 raka'at isi tarha poori hotee'n ke har raka'at mein girney ka andesha hota.²⁶

Abh ye kehna ke Nabi ke tareeqa mein kamiyaabi aur ghair ke tareeqe mein nakaami ka yaqeen ho jaae, kya 20 raka'at adaa karna Nabi ka tareeqa hai. Ye dawa kisi bhi hanafi aalim ka nahi wo sunnat to 8 raka'at ko hi tasleem kartey hain, jaisa ke Anwar Shah Kashmiri likhte hain: 'Aur Iskey Tasleem Karney Se Koi Chutkaara Nahi Hai, Aap ﷺ Ki Taraweeh 8 Raka'at Thee'.²⁷

²¹ Jamat Tableegh Par Chand Umoomi Eterazaat Aur Inke Mufasssal Jawabaat: P176

²² Tableeg Ka Maqaqmi Kaam: P60

²³ Tableeg Ka Maqaqmi Kaam: P65

²⁴ Surah A'araaf: 3

²⁵ Makateeb Shah Muhammad Ilyas: P88

²⁶ Akaabir Ulama e Deoband Itteba e Shariat Ki Raushni Mein: P77

²⁷ Urf ash Shazee: Allama Anwar Shah Kashmiri

Hadees Ki Muqhalefat

Isi tarha Maulana Muhammad Yusuf Tableeghi Jamat ke (Hazrat Jee) ke barey mein hai. Umooman Namaz e Fajr khoob isfaar mein hoti hai.²⁸

Ghals ki bajaae isfaar mein namaz padhna ahnaaf ka tareeqa hai. Halaa'nkey Rasool Allah ﷺ ka fajr padh kar farigh hone ka waqt ye tha: Aap namaz se is waqt farigh hotey, hatta ke ek namaazi apney sath waaley ko pehchaan leta aur 60-100 ayate'n padhte.²⁹

Isi tarha ek hadees mein subha ki namaz ka waqt batlaaya gaya ke: Aap ﷺ subha ki namaz andhere mein padhte.³⁰

Isi tarha ek riwayat mein hai ke Aap ﷺ subha is waqt padhtey ke aurate'n namaz padh kar laut-tee'n aur inho'n ne chaadare'n lapeti hotee'n aur andhere ki wajah se pehchaani naa jaati.³¹

Isi tarha Sufi Iqbal ne hasb e irshad Zakariyya Sahab, Hussain Ahmad ki ek taqreer taba'a karaai, jisme wo likhtey hain: Daadhi ka mundhaana yaa khams karaana ek mutthi se kamko katarwaana shariat mein jaez nahi hai.³² Hanafi Ya Muhammadiﷺ. Muhammadi shariat mein to ye huak hai ke Nabi ﷺ ne farmaya: Mushrikeen ki muqhalefat karo, daadhi ko badhaao, daadhi ko maaf kardo.³³

Maulana Maududi Par Barasna

Isi tarha se Maulana Zakariyya Sahab ka Maulana Maududi par barasna mulaheza farmaiye: Muhammad Shahid Saharanpuri, fitna maududiyat az Zakariyya Sahab ke muqaddama mein Maulana Maududi ke ek saathi jo Madrasa Mazahir ul Uloom Saharanpur ke ustad the, par you'n fard e jurm aaed kartey hain: Naubat yaha'n tak paho'nchi ke Kitab ul Qazaa padhate waqt mujtahid honey ki sharaet aur ijtehad ka dawaraza band ho jaaney ke khilaf zordar taqreer ki aur apney zamana mein iski shadeed zaroorat ka ehsas dilaaya.³⁴

Zakariyya Sahab madrasa mazahir ul uloom ke isi ustad (jokey pehle Zakariyya Sahab ke ham khayal they, magar baad mein maududi sahab se mutassir ho gae) ko samjhaane ke liye ek khat likhtey hain: 6th cheez jo jamati haisiyat se ham logo'n ke maslak ke bilkul khilaf hai wo ijtehad par zor hai, ye cheez literature ki aisee khulee khususiyat hai, jikey liye kisi ibaaarat ke naqal karney ki bhi zaroorat nahi.³⁵

Ham logo'n ke maslat se murad QoS nahi. Kyou'nke ijtehad ka darwaza kis wahi ke zariye band kiya gaya, jo khul nahi sakta. Kya islam mein abh ijtehad karney ki ijaazat kisi hukam se mansooqh ho gai hai. Haa'n maslak se murad hanafiyyat hai, jisme ijtehad ke darwazey ko band kar diya gaya hai aur kholna haram hai.

²⁸ Hazrat Jee Ki Yadgar Taqreere'n: 13

²⁹ Buqhari & Muslim; Mishkat: P60

³⁰ Buqhari & Muslim; Mishkat: P60

³¹ Buqhari & Muslim; Mishkat: P60

³² Bait Ki Sharai Haisiyat: P38

³³ Buqhari & Muslim; Mishkat: P60

³⁴ Fitna Maududiya: P16

³⁵ Fitna Maududiyat: P125

Hadees Ki Muqhalefat

Isi tarha Muhammad Esa Sahab safbandi ke barey mein likhtey hain: Imam ke peeche saf bandi ke zariya ye samjhaya ke ummat mein ameer se jod aur aapas ka jod zaroori hai aur jod ke liye Allah Rabbul Izzat ne irshad farmaya: Seesa Pighlaai Hui Diwaar Ki Tarha Judjaana. Aur Huzoor ﷺ ne farmaya: Maanind, ek jism ke jod paida hojaae.³⁶

Abh saf mein ek baalisht ka faasla rakh kar khadaa hona kis shariyat ka masla hai. Jis par Tableeghi Bhaiyyon amal paira hain.

Shariyat e Muhammadi ka to ye haukm hai: Safe'n seedhi karo, mil jaao, safe'n baraabar karo, islam to darmiyan ki jagah ko band karney ka hukam deta hai.³⁷

Kyounke Aap ﷺ farmatey hain: Pas is zaat ki qasam jiskeey qabza mein meri jaan hai, main shaitan ko safo'n ke darmiyani jagho'n mein bakri ke bacchey ki shakal mein daqhil hotay hue dekhta hu'n.³⁸ Abh ahnaaf ka amal hadees ki bajaae fiqha hanafi par hai.

Isi tarha Zakariyya Sahab farmate hain: Ek martaba Hafiz Muhammad Hussain ne ghalat luqma de diya, mainey ek dam saheeh luqma diya. Hazrat Hafiz Sahab ki zuban se be-iqhteyar nikal gaya namaz hi mein 'haa'n' aur phir jo maine bataaya tha wohi Haaji Sahab ne bataya. Taraweeh ke baad ke waqfe mein, maine Hazrat se arz kiya, ke Hazrat ney mera luqma liyaa yaa Haaji Sahab ka? Mera matlab ye tha ke Haaji Sahab ki namaz wo haa'n kehne se toot gai. Aur Hazrat ne agar inka luqma liya hoga, to main arz karunga ke sabki namaz toot gai. Hazrat Quddas sirrah meri himaaqat ko samajh gae, Hazrat Quddas sirrah ne ishara farmaya ke main baawla tha, jo inka luqma leta.³⁹

Is tarha namaz tootna aur imam ki namaz tootney se sabki namaz ka tootna fiqha hanafiyya ka masla hai, naakey Allah ki utaari hui shariyat ka. Halaa'nke hadees mein to ye waqea aata hai. Moaviya bin Hakam ؓ kehte hain ke main Rasool Allah ﷺ ke sath namaz adaa kar raha tha. Ek admi ko chee'nk aai. Maine *Yarham Akallah* kaha to logo'n ne mujhe ghoora. Maine kaha *Tumhe'n Kya Hogaya Hai* ke tum meri taraf aisey dekh rahey ho. To inho'n ne Apni raano'n par hath maarney shuru kar diy. Pas jab maine inko dekha ke wo mujhe chup karaana chhahtey hain. Pas Jab Rasool Allah ﷺ ne namaz adaa ki, mere maa'n baap Aap ﷺ par fidaa ho'n. Maine issey pehle aur is waqea ke baad Aap ﷺ se behtar ta'aleem dene waala nahi dekha. Allah kiq asam inho'n ne naa mujhe daa'nta, maara aur naa gaaliya'n dee'n. Aapney farmaya, namaz mein logo'n ka kalaam jaez nahi.⁴⁰

Ahnaaf ke usool ke tahet to Nabi ﷺ ko isey hukam dena chhahiye tha ke namaz dobaara padho, tumhari namaz toot gai. Isi tarha Ibne Umar ؓ ka waqea hai ke inho'n ne ek namazi ko salam kiya to isne jawab diya to Ibne Umar ؓ ne isko samjhaya. Jab tumse kabhi koi salam kahe to wo namaz padh raha ho to wo kalaam naa karey, hath se ishaara karey⁴¹ Ahnaf ke usool ke tahet Ibne Umar ؓ ko fatwa dena chhahiye tha ke namaz dobaara padho, teri namaz toot gai.

Is tarha baani e Tableeghi Jamat Maulana Maulana Iliyas Sahab farmate hain: 4 raka'at waali namaz mein beech ke qaeda mein agar koi durood sharef padh jaawe to sajda sahu laazim aata hai.⁴²

³⁶ Tableeghi Tehreek Ki Ibtida Aur Iskey Buniyadi Usool: P73

³⁷ Abu Dawood; Mishkat: P99

³⁸ Abu Dawood; Mishkat: P98

³⁹ Shah Muhammad Sahab Ke Ma'amulaat e Ramadan: P26

⁴⁰ Muslim: Mishkat: P90

⁴¹ Ba-hawaala Muwatta Imam Maalik; Mishkat: P92

⁴² Irshadaat o Maktubaat Hazrat Shah Muhammad Iliyas: P67

Abh ye masla khaalisatan fiqha hanafiya ka hai, warna ahadees mein to darmiyan tasshahud mein durood shareef padhne ka tazkirah aaya hai.⁴³

Isi tarha Zakariyya Sahab Makkah mein haj ke dino'n ka ek waqea bayan kartey hain ke Khutba ke baad masjid mein azaan o ba-qamatain zohar o asar jamaa hua karti hain. Hanafiyya ke nazdeek azan khutba ka tareeqa hi apney pesh e nazar rakha.

Baaligh Ladki Ki Azaadi

Isi tarha Maulana Iliyas Sahab Mewat ki halaat e zaar bayan kartey hain ke Yaha'n pehle to baahami nikah ko kufr o haram samajhte the. Abh zubaan se to halal o jaaez kehte hain, magar maamla wohi hai.⁴⁴

Chuna-chey mauzu ataawad tehseel nuh ke ek mard o aurat ne baahami raazi hokar is khayal se agar yaha'n nikah ho gay to qaum saqht sataawegi, mulk se nikal kar nikah kar liya.⁴⁵

Mard o aurat ka baahami raazi hokar nikah kar lena kya Fiqha Hanafi ka masla nahi. Jaisa ke Imam Abu Hanifa farmate hain: Baligh aurat ka baghair wali ke apni raza mandi se nikah karna jaaez hai.⁴⁶ Halaa'nke Rasool Allah ﷺ farmate hain: Jo aurat wali ke baghair ijaazat ke nikah karti hai iska nikah baatil hai, baatil hai, baatil hai.⁴⁷

Isi tarha hades mein hai ke tamaam Sahaaba Ikraam ke Sahaaba ﷺ taarik e namaz ke alaawa kisi fe'el ke taarik ko kaafir naa samajhte the⁴⁸ aur Nabi ﷺ ka ye farmana ke: Inan aur kufr ke darmiyan namaz ka tark karna hai.⁴⁹

Abh Zakariyya Sahab ka hanafi masla bhi sun le'n: Agar koi shaqs umar bhar namaz naa padhey, kabhi bhi roza naa rakhey, isi tarha aur koi farz adaa naa karey, basharteke iska munkir naa ho wo kaafir nahi.⁵⁰

Islam mein taarik e namaz kafir aur choonkey hanafi fiqha mein taarik namaz kafir nahi, lehaza Zakariyya Sahab ka bhi masla hanafiyat waala hua.

Namaz Mein Hawa Khaarij Karna

Isi tarha Zakariyya Sahab farmate hain: Be-iqhteyar aur be-iraada bhi ha'ns padney se (namaz) zaae ho jaati hai. Hatta ke sajda mein dono'n paou'n uth jaaney se bhi zaae ho jaati hai.⁵¹

Kya be-iqhteyar aur be-iraada waali ibaadat ye nahi batlaati ke ye Fiqha Hanafi ka wo masla hai jisme ahnaf kehte hain: Agar hawa nikal jaae aur namazi tassahud ke baqadr baith chukka tha wo wazu karey aur salam pherey, lekin agar jaan boojh kar is haalat mein hawa kharij karey yaa kalaam karey yaa aisa amal karey jo namaz ke manaafi ho to iski namaz poori ho jaaegi.⁵²

Yaani be-iqhteyar uar be-raada (T: ha'nsee) nikalney par namaz tooti aur ba-irada wazu tohdney se namaz poori. Kya Zakariyya Sahab ke ye alfaaz be-iqhteyar aur be-iraada isi masley ki taraf ishaara nahi kar rahey. Insaf aapkey hath mein hai.

⁴³ *Talqhees al Jabeer*

⁴⁴ *Aap Beeti: P181*

⁴⁵ *Hazrat Maulana Muhammad Iliyas Aur Inki Deeni Dawat: P241*

⁴⁶ *Usool ash Shaashi: P7*

⁴⁷ *Haashiya Usool ash Shaashi: P7*

⁴⁸ *Mishkat*

⁴⁹ *Mishkat*

⁵⁰ *Tableeghi Nisab: P444*

⁵¹ *Fazael e Sadaqat: P835*

⁵² *Qudoori, Hidaaya*

Kanz o Shaami Se Mohabbat

Aur phir ghazab khuda ka, ye apney ulama ki baat ko manzil minallah samajhte hain. Is liye Maunala Maududi ki is ibaat ko nishaana banaa kar apney roothey hue saathi ko samjhane ki koshish kartey hue Maududi Sahab ki ye ibaat likhtey hain. 'Wo abhi tak israr kar rahey the ke turkey qaum mein wohi fiqahi qawaneen naafiz kiye jaa'e'nge jo Shaami, Kanz ud Daqhaaeqh mein likhey hue hain, khuwah israr ka nateeja yehi kyou'n naa ho key turk in qawaneen ke itteba se bhi azaad ho jaa'e'n jo QoS mein muqarrar kiye gae hain'.⁵³ Ke janab ki bhi yehi raae hai ke Kanz o Shaami mein QoS e Rasool ke khilaaf masaael hain.⁵⁴

Ghaleez Masaael

Zakariyya Sahab Fiqha Hanafi ki in kitaabo'n ko ain Quran o Hadees ke mutaabiq samajhtey hain aur shayad inke nazdeek mundarja zail masaael bhi Quran ki ayaat aur Nabi ﷺ ki ahadees se saabit ho'n, mislan:

1. Kuttey ko uthaa kar namaz padhey to namaz faasid naa hogi.⁵⁵
2. Ilaaj ke liye Surah Fateha ko khoon aur peshaab se peshani par likhna jaaez hai.⁵⁶
3. Patlee najaasat (peshab waghaira) hatheli ki gehraai ke baraabar maaf hai.⁵⁷
4. Maghliz najaasat (paqhaana waghaira) ek dirham tak maaf hai.⁵⁸
5. Suwwar najis u lain nahi hai.⁵⁹
6. Kuttey ki khaal ka dol aur jaae namaaz banana jaaez hai.⁶⁰
7. Muqhtalif sharaaet mein baraabari ki soorat mein imam isko banaao jiska sar sabse badaa aur azoo sabsey chotey aur biwi sabse ziyaada khoobsurat ho.⁶¹
8. Mard intehaa e maghrib mein ho aur aurat intehaa e mashriq mein, itney faasle par ke dono'n ke darmiyan saal bhar ki masaafat ho. Kisi tarha inka nikah kar diya gaya, agar baad tareeq nikah ke aurat 6 mahine mein bacha janey to ye saabit un nasab hoga, balkey ye is mard ki karaamat tasawwur ki jaaegi.⁶²
9. اما في دبر غيره ولو في دبر نفسه⁶³
10. Wazu ke baad keeda dubar⁶⁴ se nikal to wazoo toot gaya, agar khud dhaaqil ho gaya to toota hua wazu phir jud gaya aur zabardasti daqhil kiya to wazu naa juda.⁶⁵

⁶⁶ تلك عشرة كاملة

⁵³ Tanqihaat: 76

⁵⁴ Fitna Maududiyat: P85

⁵⁵ Raddul Muqhtar A'ala Dur al Muqhtar: V1 P153

⁵⁶ Raddul Muqhtar: V1 P154

⁵⁷ Hidaaya Awwaleen: P86

⁵⁸ Hidaaya Awwaleen: P48

⁵⁹ Meena al Musalla

⁶⁰ Raddul Muqhtar: V1 P153

⁶¹ Raddul Muqhtar: V1 P413

⁶² Behrur Raaeqh: V4 P169, Fathul Qadeer: V4 P171, Shaami: V2 P684 Fee Baab saboot an Nafs

⁶³ Raddul Muqhtar: V1 P121

⁶⁴ (T: anus)

⁶⁵ Raddul Muqhtar: V1 P111

⁶⁶ (T: Those ten completed)

Ye masaael to namooney ke taur par pesh kiye gae, warna kanz o shaami mein hazaro masael aisey hain jo sirf Quran o Hadees ke hi nahi, balkey aqal ke bhi khilaf hain. Aur Zakariyya Sahab Kanz, Qudoori kutub e fiqha ka ilm haasil karney ko Allah ki razaa ka sabab qarar dete hain.⁶⁷

Isi liye to turkey qaum ne Fiqha Hanafi ki khurafaat dekh kar islam ka chola tak utaar diya tha. Jiska rona MMM ne norya aur jis fiqha ki himaayat mein Zakariyya Sahab edee-chotee ka zor lagaa rahey hain ke isey Quran o Hadees ke mutabiq saabit kiya jae. Kya ye wohi Fiqha Hanafi hai ke jiske baare mein Zakariyya Sahab likhtey hain 'Ek ilmi majlis Imam Sahab⁶⁸ ke yaha'n thi, jisme mohaddis, faqeeh ahle loghat ka majma tha, jab koi masla darpesh hota to is majlis mein is par bahes hoti aur baaz martaba ek ek mahina tak bahes rehti iskey baad jab koi baat tai ho jaati to wo mazhab qaraar di jaati aur likh li jaati'.⁶⁹

Imam Sahab ki qanoon saaz committee Abu Habeeb Karamuddin Salafi Sahab se suniye.

Baqaul Allama Shibli Nomani bhi⁷⁰ ye qanoon saaz committee 121hijri mein banai gai aur ye committee kam-az-kam 30 baras tak musalsil faqheeya ka istembaat karti rahi, yaani 150 hijri tak. Jo Imam Sahab ki wajat ka saal hai. Abh ghaur is baat par karna hai ke is mushawerati committee mein badey badey saleheen aur azkiya, kaisey kaise shaamil hue aur baaz bacchi hi kubar mohaddis kaisey baney aur baaz apni maa'n ke batan hi mein kabeer mohaddis aur azkiya bankar qanoon saaz committee mein kis tarha shamil hogae. Maulwi Sahab ne committee ke 40 afraad keh kar jin 16 ka zikar kiya hain inke naam ye hain.

Imam Abu Hanifa Ki 40 Ruknee Committee

- | | | | |
|---------------------------|--|------------------------|------------------|
| 1. Qazi Abu Yusuf | 2. Muhammad bin al Hasan ash Shaibaani | 3. Zafar bin Al Hazeel | 4. Asad bin Umar |
| 5. Yusuf bin Khalid Samti | 6. Nuh bin Abi Mariyam | 7. Wakee | 8. Hamza Ziyaat |
| 9. Yahya bin Zakariyya | 10. Aafiya Azwee | 11. Hafas bin Ghayas | 12. Mandil |
| 13. Qasim bin Ma'an | 14. Hibban | 15. Fuzail bin Ayaaz | 16. Daud Taai |

Mundarja baala akaabir ulama e ummat is majlis e shoora mein shamil the.

⁶⁷ *Isqaalah al Quloob: P108*

⁶⁸ *Imam Abu Hanifa*

⁶⁹ *Tableeghi Nisaab: P111*

⁷⁰ *Seerat an Nouman: P226*

1. Qazi Abu Yusuf:

Imam Abu Yusuf Yaqoob bin Ibrahim Ansari 113 hijri mein paida hue aur jab jawan hue to ilm e hadees haasil karney ka aghaaz kiya aur sabse pehle Hisham bin Urwah, Abu Ishaq Shaibani, A'ataa bin Saaeb aur inkey tabaqa ke logo'n se riwayat ki, (phir Ibne Abi Laiala se fiqha ki taleem haasil ki aur inkey paas ek muddat tak fiqha haasil kartey rahe) iskey baad Imam Abu Hanifa ke paas taleem hasil karney ke liye tashreef le gae.⁷¹

Doosri kutub tawareeqh mein bhi Imam Abu Yusuf ki tareeqh e wilaadat 113 hijri hi likhi hai. Is wazaahat ke baad Maulana Sahab ka mazkoora baala bayan meri samajh mein nahi aata, kyou'nke majlis qanoon saaz ka aghaaz baqaul Allama Shibli Nomani ke 121 hijri mein hua, is waqt Imam Sahab⁷² ki umar sirf 7-8 saal banti hai. Is lehaz se Maulana ka dawa kaisey tasleem kiya jaa sakta hai ke Imam Abu Hanifa ne apney waqt ke kubaar mohaddiseen ki 40 afraad par mushtamil jamat muntaqhab farmai aur inke taaron aur mashwarey se tehqheeq masaael fiqhiya ka kaam shuru kiya aur in 40 afraad mein sabse pehle Maulana ne Imam Abu Yusuf ko shumar kiya hai. Aqal is baat ko tasleem nahi karti ke itni kamsini, yaani 7-8 baras ki umar mein Imam Abu Yusuf mohaddis aur faqheeh kaisey ban gae aur ek aise majlis e mushawerat ke mumtaaz rukn kaisey ban gae, jo islami fiqha ki tadween aur islami qanoon ki tehqheeq aur istembaat e ehkaam e shara'iyya ke liye tashkeel di gai. Main Maulana se poochta hu'n kya 7-8 saal ka bacha fitri taur par is baat ki salaahiyyat rakhta hai ke itni kamsini mein istembaat aur ijtehaad ke azeem martaba par faaez hokar qanooni barikiyo'n, fiqhahi nukaat aur pesh aamadah nae nae hawaadis ki gehraaiyo'n ko samajhtey hue ek bain al aqwaami qanoon saaz majlis mein shirkat kar sakey. Phir kya itni umar mein Imam Abu Yusuf mein wo shara'et paai gai thee'n jo ahnaaf ne ek mohaddis e kabeer aur saaleh banney mein lagaai hain? Phir ahnaaf ka ye qanoon hotay hue Imam Abu Yusuf ki shirkat 121 hijri mein kyou'nkar tasleem ki gai aur phir Imam Sahab ka zikar in logo'n mein sar e fehrist kaise kiya jaa sakta hai. Jinkey mashware se is majlis qanoon saaz ki tashkeel ki gai. Kya Maulana Sahab koi lm tha ke hamari jo shara'et ek mohaddis mein paai jaani chhahe'n wo Imam Abu Yusuf mein itni kamsini mein aagai thee'n? Yaa phir apna hi qanoon inke zahen se kharij ho gaya tha. Mazhab ko fauqiyyat dene ke liye ek manghadat baat likh di hai aur Allama Shibli Nomani ne likha hai ke Imam Abu Yusuf ibteda mein iflaas ke baais talab e ma'aash mein raha kartey the. Baade min padhna shuru kiya.⁷³

Hawaala mazkoora se ye baat roz e raushan ki tarha ayaa'n ho jaati hai ke Imam Abu Yusuf ne aalam e shabaab mein ilm e hadees ka aghaaz kiya, agar zamaana shabaab ko ghaur se dekha jaae to kam az kam 14-15 baras ki umar ho jaati hai. Goya Imam Abu Yusuf ne 127hijri mein apni taleem shuru ki. Wo bhi shuru mein Hisham bin Urwah aur Ishaq aur A'ataa bin Saaeb se, qabil e zikar baat ye hai ke ye fiqha awwalan Ibne Abi Laikla se shuru ki, naa ke Imam Abu Hanifa se. In dalaael se ye baat waazeh ho jaati hai ke Imam Abu Yusuf ki majlis mushawerat mein shamuliyat agar saheeh bhi ho jaae to is majlis ke qaaem honey ke kaafi arsa baad bahaisiyyat shagird shamil hue ho'nge naa ke mohaadis e kabeer, mujtahid aur faqheeya majlis mushawerat ke numaaya'n rukh aur ustad e zamaana ki haisiyat se.

Allama Shibli Noumani, Imam Abu Yusuf ki paidaesh 117 hijri bhi likhtey hain⁷⁴, agar ye paidaesh baqail Allama Shibli Noumani tasleem karli jaae to ye masla aur ziyaada pechedgi iqhteyar kar leta hai. Inka ek aur qanoon hai aur Ahle Kufa ka to ye musallama qanoon hai ke wo apni aulaad ko jab 20 baras ki ho jaati hai to ilm e

⁷¹ *Tareeqh Allah Ta'ala Tashree al Islami: P234*

⁷² *Imam Abu Yusuf*

⁷³ *Seerat an Nouman: P238*

⁷⁴ *Seerat an Nouman: P238*

hadees haasil karney ke liye bhejte aur is baat ko bhi pasand nahi kartey they ke hamari aulaad 20 baras ki umar se pehle ilm e hadees hasil karney ke liye jaae.

Jaisa ke likha hai: Musa bin Ishaq kehte hain ke Ahle Kufa apney baccho'n ko talab e hadees ke liye nahi nikalthey the, inke bachpan mein jab tak ke inke 20 saal purey naa ho'n. Musa bin Harun farmate they ke Ahle Basra 10 saal ki umar mein hadees likhte hain aur Ahle Kufa 20 saal ki umar mein aur Ahle Sham 30 saal ki umar mein.⁷⁵

Is hawaala ke mutabiq isi kitab mein safha 296 mein isi qism ki ibaaat hai. Nazereen e Ikram khud ghaur o insan se dekhe'n ke aaya Imam Abu Yusuf is qanoon saaz committee ke rukn ho saktey hain, jabkey khud Ahle Kufa ka qanoon, committee mein inki shamuliya ki tardeed karta hai.

2. Muhammad bin Hasan ash Shaibaani:

Kutub tareeqh aur saheeh dalaal se ye baat sabit hoti hai ke Imam Muhammad bin Hasan ash Shaibaani majlis qanoon saaz ke mumtaz rukn to kajaa, rukn e asghar bhi nahi ban saktey. Baqaul Allama Shibli Noumani Seerat an Nouman mein hai ke Imam Muhammad Shaibani 135 hijri mein paida hue. Jabkey qanoon saaz committee ka aghaaz 121 hijri ko wajood mein aata hai. Yaani 14 saal baad paida hue, to phir ye kaise tasleem kiya jaa sakta hai ke wo qanoon saaz committee ke aghaaz mein shamil ho gae. Jiski buniyad 121 hijri mein rakhi thi. Aisee baat likhna jokey baghair daleel ke ho, ek aqalmand insan ke shayaan e shaan nahi hai. Lekin ye ahnaaf bechaarey bhi muqallid hone ki wajah se majboor hain aur muqallid ka kaam hi ye hota hai ke baghair daleel ke baat karna aur jo bhi zubaan par aae Quran o Hadees ki taraf mansoob karkey keh dena. Ye hazraat to Quran ke maani aur alfaaz aur hadees e rasool ﷺ ke alfaaz ko badalne se bhi baaz nahi aate. To is committee mein kubar ulama mohaddiseen aur azkiya ka baghair daleel ke shamil karna badee baat nahi.

Allama Shibli Noumani ne Seerat Nauman mein likha hai ke Imam Muhammad Shaibani kam o besh 2 baras Imam Abu Hanifa ki khidmat mein rahe. Imam Abu Hanifa ki wafat ke baad baqhiya taleem Imam Abu Yusuf se haasil ki. Phir Madina Munawwara chale gae aur 3 baras tak Imam Maalik se hadees padhte rahe aur Imam Muhammad Shaibani 20 baras ki umar mein masnad e tadrees par baithe. Yaani 155 hijri mein to ye baat samajh mein nahi aati ke jis shagird ne Imam Abu Hanifa ke paas sirf 2 saal, wo bhi 10-11 baras ki umar mein guzaare ho'n aur phir Imam Abu Hanifa ke shagirdo'n se taleem hasil karta raha ho. Kyou'nke Imam Muhammad Shaibani taqreban 145 ya 146 hijri mein jai bhej diye gae the aur jail hi mein wafat paai, to wo kis tarha qanoon saaz committee mein fiqahi gehraaiyo'n ko hal kar sakte hain?

3. Imam Zafar bin Hazeel:

Imam Zafar bin Hazeel 110 hijri mein paida hue aur Shaban 158 hijri mein faat hue.⁷⁷ Isi hisaab se majlis ke aghaaz 121 hijri ke waqt inki umar sirf 11 saal banti hai. Itni kamsini mein mohaddis e kabeer aur muntaqhab rozgar bankar tehqeeq masaael fiqhiyya ka kaam shuru karna bilkul khilaf e aqal hai. Ye baat aur bhi mazhaka khaiz ho jaati hai jabke Imam Zafar kuch arsa auro'n ke paas ilm seekh kar phir Imam Abu Hanifa ke zumrah mein bataur shagirdi ke daqhil hue, naake mohaddis e kabeer bankar.

Imam Zafar pehle ashaab e hadees mein se the aur phir in par Imam Abu Hanifa ka qiyaas ghalib aagaya.⁷⁸

⁷⁵ *Tauzeeh al Ifkaar: V2 P287*

⁷⁶ *Al Kifaaya Fee Ilm ar Riwaaya (Beirut): P55*

⁷⁷ *Wafiyaat al A'ayaan: V2 P71*

⁷⁸ *Wafiyaat al A'ayaan: V2 P71*

Imam Zafar apne sathiyon ke maslak par nahi chale. Wo Imam Abu Hanifa ke shagirdon mein sabse ziyada qiyaas karne waale the aur haq ki taraf sabse ziyada ruju karne waale the.⁷⁹

Hazrat Imam Abu Hanifa ne farmaya ke Zafar ke qiyasaat ko mat pakdo, kyonke agar tumne Imam Zafar ke qiyasaat ko pakad liya (apna liya) to Halal ko Haram aur Haram ko Halal kar baithoge.⁸⁰

Dekh Lejjiye! Awwalan to Imam Zafar apne Imam aur Ashaab ke maslak par nahi chale, to phir masael fihiya ka bil ittefaq hal hone ka sawal hi paida nahi ho sakta. Saniyan, Imam Abu Hanifa khud farma rahe hain ke Imam Zafar ke qiyasaat ko mat lo (kyonke wo qiyasaat Quran o Hadees ke khilaf hote hain) kya inhi qiyasaat raddiya par faqhar se garden ko ooncha kiya jaata hai aur kya aise hi qiyasaat par Fiqha Hanafi ka madaar hai?

4. Asdu bin Umro:

Saheeh riwayat ke mutabiq 190 hijri mein faut hue hain aur san e wilaadat malum nahi aur ye bhi malum nahi ke wo committee ki tashkeel ke waqt umar ke kis hissa mein the. Yaa abhi paida hi nahi hue the. Hairat ki baat hai ke committee ke ek zimmedar rukn ke haqhaeqh parda mein hain aur phir inke siqa hone mein iqtelaf hai.

Asad bin Umro Imam Abu Hanifa ke mazhab ki taeed ke liye ahadees ghadaa karta tha.⁸¹ Andaaza keehiye! Aisee majlis ka kya haal hoga jisme apni taraf se hadeese'n banaane waale maujood hon?

Allama Abdul Hai, Al Fawaaed al Bahiyya mein farmate hain: Mohaddiseen ki ibaarate'n iske siqa ya zaeef kehne mein muqhtalif hain. Yazid bin Harun farmate hain ke isse riwayat halal nahi. Yahya kehte hain ke ye kuch bhi nahi, jhuta hai. Imam Bukhari isko zaeef kehte hain, Ibne Hibban farmate hain ke wo Imam Abu Hanifa ke mazhab par hadeese'n banaya karta tha. Ahmad bin Hambal isko saccha kehte hain, Imam Nasai ke nazdeek ye qawee nahi aur Falaas ne isey zaeef kaha.⁸²

So'nchiye jis shaqs par waza aur kazb ka ilzam ho aur wo apne mazhab ki khatir riwayat ghadhta ho wo aisee daqe'e ilmi majlis ke faisle tehreer karne ke laaeq hoga, aur aaya iska tehreer karda majmua qabil e etemaad hoga.

5. Yusuf bin Khalid al Samti

Imam Sa'ad farmate hain: Isne 67 saal ki umar mein wafat paai aur ibne qaane farmate hain 190hijri mein faut hua. Mausooof 123hijri ko paida hue, jabke fiqha saaz committee ki umar 3 saal ho chuki thi, phir Samti sahab jawan hue, ilm haasil kiya, itni der ko committee apni tabai umar pora hone ke qareeb ho gai aur ba-tasreeh Imam Tahawi inki Imam Sahab se musaahebat sirf adhaai (2.5) saal hai to abh sawal paida hota hai ke in 2.5 saal mein inho'n ne Imam Sahab se fiqha seekhi hogi yaa pehle din hi se committee ke ahem rukn qarar diye gae the.

Isme koi shak nahi ke Yusuf bin Khalid Samti Imam Abu Hanifa ki khidmat mein arsa e daraaz tak rahe.

Abdul Hai Luckhnawi likhte hain: Yusuf bin Khalid ne Imam Sahab se bahot kuch haasil kiya aur kaafi arsa paas rahe.⁸³

Aimma Mohaddiseen ki aara bhi inke mutalliq ghaur se mulaaheza farmaiye

⁷⁹ Lisan al Mizan: V2 P476

⁸⁰ Majmua Fataawa Ibne Taimiyya: V4 P47

⁸¹ Al Mizan al Etedaal: V1 P206

⁸² Al Mizan al Etedaal: V1 P206-207

⁸³ Al Fawaaed al Bahiyya

1. Yusuf bin Khalid Samti mohaddiseen ke nazdeek majrooh hain aur qabil e hujjat nahi hain.⁸⁴
2. Apni taraf se hadeese'n banaa kar ustado'n ki taraf mansoob kar diya karta tha, isse riwayat karni durust nahi hai aur naa hi qabil e hujjat hai. Ibne Muyeen farmaya karte the, ke Yusuf bin Khalid Samti kazzab (bahot jhoot bolne waala) khabees aur zindeeq hai isse hadees naa li jaae.⁸⁵
3. Abu Hatim Raazi kehte hain ke maine Yusuf bin Khalid Samti ke bare mein Ibne Muyeen ke qaul ka inkar kiya. Hatta ke Ibne Muyeen ne iski fareeq Jehmiyya Zaala ki taeed mein waza karda kitab mere saamne rakh di. Jisme Mizan (Tarazu) aur Qiyamat ka inkar tha to main samajh gaya ke Ibne Muyeen ilm o faham ke sath hi kisi mein kalam karte hain.⁸⁶
4. Ibne Hibban ne farmaya ke Yusuf bin Khalid Samti ahadees banaa banaa kar asaateza⁸⁷ par padhta tha aur phir inko inki taraf se riwayat karta tha. Isse riwayat karni saheeh nahi hai.⁸⁸
5. Inhi wujuhat aur asbaab ki binaa par firqa jehmiyya zaala muzilla iski taqleed karta hai aur isko apna imam jaanta hai.⁸⁹

Jo admi Jehmiyya jaise gumrah firqe ka imam ho aur hashar o nashar jaise buniyadi aqaaed ka munkir ho iski aisee committee mein shamil karne se aqaaed o amaal mein kya khair manaai jaa sakti hai. Ghalebani isi liye Allama Ibne Taimiyya ne Minhaj us Sunnah mein is mazhab ko ma'ajoon murakkab qarar diya hai, jaise ma'ajoon kai ashiya se mil kar banti hai, isi tarha ye mazhab bhi muqhtalif firqo'n ke aqaaed o amaal se banaa hai.

6. Nuh bin Abi Mariyam

Maulana Bannori ne Imam Abu Hanifa ki qanoon saaz committee ke afraad shumar karte hue 6th number par Nuh bin Abi Mariyam ka zikar kiya hai. Zaraa inke mutalliq bhi mohaddiseen ki araa mulaheza farmaiye:

1. Nuh bin Abi Mariyam agarche faqhiya Jaleel the, lekin mohaddiseen ke nazdeen majrooh hain aur manghadat hadeese'n banaane waale hain.⁹⁰
2. Allama Burhanuddin al Halabi apne risaala Kashf ul Hathiyyat mein farmate hain ke Nuh bin Abi Mariyam waza'a hadees ke sath mohtim⁹¹ hai.⁹²
3. Inka laqab *Al Jaame* tha, Abu Haatim farmate hain ke: Sach ke alaawa inho'n ne sab kuch jama kar rakha hai.⁹³
4. Abdullah bin Mubaarak farmate hain: Nuh bin Abi Mariyam ahadees ghada karta tha.⁹⁴
5. Nuh bin Abi Mariyam ke zaef hone par tamam mohaddiseen ka ittefaq hai.⁹⁵
6. Nuh bin Abi Mariyam apni taraf se ahadees banane waala aur bahot bada jhoot bolne waala hai.⁹⁶
7. Nuh bin Abi Mariyam ne Quran ke fazeel ke bare mein ahadees apni taraf e ghadi hain.⁹⁷

⁸⁴ *Al Fawaaed al Bahiyya*: P227

⁸⁵ *Al Fawaaed al Bahiyya*: P228 & *Al Mizan al Etedaa*: V4 P279

⁸⁶ *Tehzeeb ut Tehzeeb*: V11 P411

⁸⁷ *T*: Apne ustaad

⁸⁸ *Tehzeeb ut Tehzeeb*: V11 P412

⁸⁹ *Tehzeeb ut Tehzeeb*: V11 P412

⁹⁰ *Al Fawaaed al Bahiyya*: P221

⁹¹ (*T*: Mohtim= Intersted, dilchaspi)

⁹² *Al Fawaaed al Bahiyya*: P221

⁹³ *Al Fawaaed al Bahiyya*: P221

⁹⁴ *Taqreeb ut Tehzeeb*: P527

⁹⁵ *Tazkirah al Mauzuat*: P123

⁹⁶ *Al Fawaaed al Majmua'a Fil Ahadees al Maua'ah*: P36

⁹⁷ *Tehzeeb ut Tehzeeb*: V10 P488 & *Tauzeeh al Ifkaar*: V2 P81

8. Nuh bin Abi Mariyam jhoot bolne wala, manghadat, banaawati ahadees riwayat karne wala aur baatil ahadees rakhne wala tha.⁹⁸
9. Isse badhkar ye hai ke khud isne waza'a hadees ka iqrar kiya hai: Nuh bin Abi Mariyam kehta hai ke maine Hazrat Ali ki fazeelat mein 70 hadeese'n banai hain.⁹⁹

Hazrat jis qanoon saaz committee ke arkaan mohaddiseen ki bayan karda buraiyo'n mein maloos ho'n, to qanoon saaz committee ka kya hashar hoga. Yaqeen rakhiye ke aise afraad islami qanoon aur islami fiqha qhattan mudawwan nahi kar sakte aur jis mazhab ke baani aise log ho'n iska kya kehna.

Haqeeqat ye hai ke is committee ki nisbat Imam Abu Hanifa rahimahullah ki taraf karna aur ye kehna ke inko Imam Sahab ne apni committee mein islami qawaneen mudawwan karne ke liye shamil kiya tha. Imam Sahab ki tauheen hai, kyou'nke Imam Sahab to aise logo'n se koso'n door rehne waale the. Aapka taqwa o tahaarat, paakbaazi, khashiyat e ilaahi aur ehtiyat is cheez ka taqaaza karte hain ke aisi mohtab bish shaan majlis mein aise afraad daqhil nahi kar sakte the.

7. Imam Wake'e

Imam Wake'e bahot bade Imam aur mohaddis the, lekin inka 121 hijri mein aghaaz karda majlis ka rukn banna qhattan naa-mumkin hai, kyou'nke

1. Paidaesh 129 hijri mein hui.¹⁰⁰
2. Harun bin Haakim ne kaha Imam Wake'e ki paidaesh 128 hijri hai.¹⁰¹

Yaani Imam Wake'e 128 yaa 129 mein paida hue. Isse andaza keejiye jo admi majlis ke shuru hone se 8-9 saal baad mein paida hota hai isko istembaat, ehkam e shariyya ki majlis ka rukn 121 hijri mein banana kis qadar safed jhoot aur tareeqh ko masaqh karna hai. Agar ahle kufa ka ye usool musallam hai ke: Ahle Kufa 20 saal se kam umar ladko'n ko ilm e hadees haasil karne ke liye nahi bheja karte the.¹⁰²

To is tarha Imam Wake'e ka majlis istembaat ehkam e shariyya mein mohaddis e kabeer hokar shamil hona to kajaa raha, talmeez ki haisiyat se bhi daqhil hona mahaal o mushkil hai, kyou'nke Imam Wake'e mohaddis hokar Imam Sahab ki majlis mein kab aur kaise waarid hue?

8. Hamza Ziyaat

Hamza Ziyaat ka is qanoon saaz committee mein shamil hokar saalha saal tak istembaat, ehkam karte rehna saboot talab hai. Mashoor Qaari Hamza Ziyaat aur Imam Abu Hanifa ki paidaesh ka san ek hi hai.

Hamza biin Habbi bin Ammarah al Ziyaat 80 hijri mein pida hue hain aur halwan maqam mein 157-158 mein faut hue hain. Ibne Hibban ne isko Kita bath Thiqaat mein zikar kiya hai. A'ajali aur Ibne Muyeen iisko siqaa kahte hain, Nisaai isko laa-baas ba kehte hain. Ibne Sa'ad kehte hain ke Hamza Ziyaat acche aadmi the inke nazdeek sacche aur sunnat waale the, Saaji aur Azdi kehte hain ke saccha to hai, magar haafza kharab tha. Hadees pmein chalne waala nahi tha. Ahle Hadees mein se ek jamat ne qiraa-at ke bare mein iski mazammat

⁹⁸ Tehzeeb ut Tehzeeb: V10 P488

⁹⁹ Al Fawaed al Majmua: P296; Qawaaed Allah Ta'ala Tahdees: P156; Tadreeb ar Raawi: P185

¹⁰⁰ Tazkiratul Huffaz: V1 P286 & 307; Tohfatul Hauzi: V1 P7

¹⁰¹ Tehzeeb ut Tehzeeb: V11 P130

¹⁰² Al Kifaaya Fee Ilm ar Riwaayah: P55; Tauzeeh al Ifkaar: V2 P287

ki hai, iski qira-at iqhteyar karne se baazo'n ne namaz ko batil qarar diya hai. Hafiz ibne Hajar farmate hain ke main Imam Zahabi ke likhe hue khat padh chukka hu'n, ke isne likha tha ke Hamza Ziyaat ki qira-at talaqi bil qabool par ijma'a munaqqad ho chukka hai.¹⁰³

9. Yahya bin Zakariyya

Yahya bin Zakariyya Madaaen ke haakim the aur 182 hijri mein faut hue aur baaz ne 183 hijri mein kaha hai. Aur is waqt inki umar 63 saal thi. Isse inki paidaesh ka san 120 hijri banta hai. Allama Shibli Nomani ne bhi inki paidaesh ka san 120 hijri likha hai.¹⁰⁴

Hairat ki baat hai ke is majlis ka kaatib o munshi bhi inhi ko qarar diya jaata hai. Ghaur farmaiye ke inki shirkat se 121 hijri mein jabke inki umar 1 saal doodh peete bacche ki thi, ye majlis kaise tashkeel di gai aur iske munshi kaise muqarrar kiye gae?

10. Aafiya Azdi

Mausoof Imam Sahab ke talameza mein se the, magar jab 120 hijri mein ye committee qaem hui thi is waqt inki umar kitni thi aur aaya wo is waqt paida ho chuke the yaa iske baad paida hue. Kab tehseel e ilm se farigh hue aur kab committee ke rukn baney. Kyou'nke tareeq e paidaesh inki malum naa ho saki, wafat 180 hijri mein hui aur phir pehle ye baat saboot talab hai ke ye Aafiya Azdi Imam Sahab ki majsli mein shareek the ya koi aur Aafiya tha aur phir ye mutakallim fiya hai.

Karwari ne manaaqib al Imam V1 P50 Aafiya Azdi, Za (ز) se zikar kiya hai. aur isi kitab ke V2 P124 par kardari ne Aafiya Awadi (و) ke sath zikar kiya hai. Iske hashiya par Muhammad Haidar Khan ne Jawahir al Muziyya se naam ka zabt you'n kiya hai: الاودى بفتح الالف و سكون الواو دال مهملة نسبيته

1. Ishaq bin Ibrahim kehte hain ke Imam Abu Hanifa ke sath fiqahi bahes o mubahesa karte, jab Aafiya Azdi haazir naa hote to is masle ko nahi likha jaata aur jab wo hazir hote aur is masle mein muwafeqat karte to Imam Abu Hanifa farmate ke abh likho.¹⁰⁵
2. Imam Baghdadi farmate hain: Ibne Muyeen kabhi Aafiya Azdi ko siqa mamoon kehte the aur kabhi zaeef. Abu Dawood farmate hain ke iski hadees ko likha jaa sakta hai.¹⁰⁶

11. Hafs bin Ghayas

Hafs bin Ghayas ka khud ka bayan hai ke 117 hijri mein paida hua.¹⁰⁷

Iske taoon o mashwar a se ijtehad ka kaam kaise sar-anjam diya gaya. Aur ye majlis ke rukn kab bane aur Imam Sahab ke paas kitna arsa rahe, saboot talab cheeze'n hain. Kyou'nke committee ki tashkeel ke waqt Imam Hafs bin Ghayas ki umar sirf 3 baras thia ur is umar mein kisi bhi committee ki rukniyat naa-mumkin aur mahaal hai.

12. Hibban

Ibne Hajar aur Zahabi ke baqil Hibban zaeef hai aur sahib e fiqha o fazal tha. 171-172 hijri mein 60 saal ki umar mein wafat paai.¹⁰⁸

¹⁰³ Tehzeeb Allah Ta'ala Tehzeeb: V3 P27-29

¹⁰⁴ Seerat an Noman: P126

¹⁰⁵ Tareeq e Baghdad: V12 P308

¹⁰⁶ Tareeq e Baghdad: V12 P10

¹⁰⁷ Tazkiratul Huffaz: V1 P274; V1 P298; Tabaqaat Ibne Sa'ad: V6 P290

¹⁰⁸ Al Mizan ul Etedaal: V1 P361; Tazkiratul Huffaz: V1 P246

Ibne A'adee ke baqul Hibban ki aksar ahadees gharaaeb afraad par mushtamil hoti hain.¹⁰⁹

Hibban bin Ali al Unzi al Kufi, Muhammad bin Fuzail farmate hain ke 111 mein paida hue. Ibne Sa'ad farmate hain ke 171 mein faut hue. Ibne Abi Khuzaima farmate hain ke Hibban hadees mein kuch nahi. Abu Zar-a'ah farmate hain ke wo bhi kuch nahia ur inka bhai Mundil bhi. Abu Dawood farmate hain ke in dono'n bhaiyyo'n se main hadees nahi leta. Ibne al Madeeni ne isko zaef qarar diya hai aur farmaya hai ke iski ahadees ko likha tak nahi jaata. Ibne Nameer farmate hain ke in dono'n bhaiyy'n ki ahadees ghalat hain. Abu Zar-a'ah isko laeen kehte hain, Abu Haatim farmate hain ke iski hadees likhi to jaati hai, magar ehtejaj nahi kiya jaata. Bukhari farmate hain ke mohaddiseen ke nazdeek qawi nahi. Daar e Qutni farmate hain ke dono'n bhai matrook hain. Hakim Abu Ahmad farmate hain ke mohaddiseen ke nazdeek qawi nahi, Ibne Abi Rafe iski aam ahadees ko batil kehte hain. Jozjaani kehte hain ke bekar ahadees waale hain. Ibne Naafe aur Ibne Makula farmate hain ke Hibban zaef hai.¹¹⁰

Goya ke Hibban committee ke ineqaad ke waqt sirf 10 baras ka tha. Nazereen ghaur farmai ke jab koi shaqs 10 saala bacha ho to wo kibaar mohaddiseen o fuqaha ki kisi committee mein shamil ho sakta hai? phir jabke is par mohaddiseen ke is qadar remarks bhi ho'n.

13. Mundil

Ibne Hajar farmate hain: Mundil 103 hijri mein paida hue aur 167-168 mein faut hue aur Zaef hain.¹¹¹

Ghalebani is liye Hanafiyya ka aksar ahadees mein madaar zaef rawiyo'n par hai.

Ibne Hajar farmate hain: Mundil Ali al A'anzi, Hibban ke bada bhai hai, iska naam Umar hai Mundil iska laqab hai. 103 hijri mein paida hue hain aur 167 hijri mein faut hue hain. Ahmad, Ibne Muyeen, Ali al Madeeni, Bukhari, Nasai, Ibne Sa'ad o Daar e Qutni kehte hain ke Mundil Zaef hai. Ibne Muyeen kehte hain ke ye kuch nahi aisi tarha qawi nahi. Abu Zar-a'ah isko laeen kehte hain, Ibne A'adee farmate hain ke iske gharaeb afraad hain, iski hadeese'n likhi jaati hain. Abu Ahmad kehte hain ke mohaddiseen ke haa'n ye qawi hain. Saaji kehte hainke siqa nahi, munkir riwayat'e'n bayan karta hai. Ibne Hibban kehte hain ke Mursal ahadees marfu'e aur mauqoof ko mustanad kiya karta tha. Haafze ki kharabi ki wajah se, lehaza chhodne ke mustaqhi ho gaya. Imam Tahawi (hanafi) farmate hain ke riwayat mein kuch bhi mazboot logo'n mein se nahi hai aur naa hi isse ehtejaj kiya jaa sakta hai.¹¹²

Mundil aur Hibban bawajood inke bare mein mohaddiseen ke remarks ke binaa bar shart aqahz a'and al hanafiyya is committee mein shamil hone ke mustahiq tak nahi. Che-jaaeke kubar mohaddiseen o fuqaha o mujtahideen hokar shareek ho'n.

14. Qasim bin Ma'an

Ibne Hajar farmate hain: Qasim bin Ma'an 175 hijri mein faut hue. Siqa aur hadees, fiqha, sha'ar aur tareeqh ka bahot ilm rakhte the. Ye malum nahi ho saka ke jab ye committee wajood mein aai thi, to is waqt masuf kitni umar ke the aaya wo is waqt tak paida bhi hue the yaa nahi.¹¹³

¹⁰⁹ *Khulaasa Tehzeeb al Kamaal: P60*

¹¹⁰ *Tehzeeb ut Tehzeeb: V2 P173*

¹¹¹ *Taqreeb ut Tehzeeb: P506*

¹¹² *Taqreeb ut Tehzeeb: P506*

¹¹³ *Tehzeeb ut Tehzeeb: V8 P339; al Fawaed al Bahiyya: P154*

15. Fuzail bin Ayaz

Hazrat Fuzail bin Ayaz 10 Moharram 187 hijri mein faut hue aur is waqt inki umar 85 saal se mutajawaz thi.¹¹⁴ Is hisab se inki paidaesh 107 hijri ke baad banti hai. Jab Imam Abu Hanifa ne 12 hijri mein majlis ka aghaaz kiya to is waqt inki umar 14/15 saal thi aur inki paidaesh bhi ilaqa Khorasan mein hui thi aur inke mutalliq ye hikayat bhi mashoor hai ke ibteda mein aurat par fareefta aur aashiq the. Aksar auqat isi ki taak mein guzaarte the. Ayat الم يا للذين امنو sunkar taeb hue. Iske baad jaakar uloom ki taraf mutawajje hue. Goya Imam Sahab ki majlis ke aghaz ke waqt Hazrat Fuzail bin Ayaz mohaddis e kabeer ko kajaa uloom e islamiya ki taraf poori tarha mutawajje bhi nahi hue the. Baad Makkah Mukarrama ko apna maskan banaa liya tha aur ibadat e ilaahi mein mashghool ho gae the. Lehaza Hazrat Fuzail bin Ayaz ki shirkat se 121 hijri mein majlis ka aghaz karna nihayat hi ghalat aur fareb hai.

Abu Ammar Hussain bin Harees farmate hain ke main Fuzail bin Musa se sun chukka hu'n wo farmate hain ke Fuzail bin Ayaz bahot chalaak tha. Abu Rida aur Sarqhas ke darmiyan daaka zani karta tha. Iske liye tauba ka sabab ye bana ke wo kisi ladki par ashiq hua. Ek din wo is ladki ke ghar ki diwar phaand raha tha ke isne kisi padhne waale se ye ayat الم يا للذين امنو padhte hue suna, jab ye ayat suni to kehne laga ke Aye Allah waqt aapaho'ncha hai. Waha'n se wapas hua aur raat isne jungle mein guzari, kya dekhta hai. Wo ek raah guzar hai, jaha'n qafila waale raat guzarne ke liye tehre hue hain. Qafela walo'n mein se baaz kehte hain ke chalte hain aur baaz kehte hain ke nahi, jab tak subha naa ho jaae. Is liye ke Fuzail raasta mein hoga aur hamaare oopar daaka daalega. Fuzail kehte hain ke maine soncha aur kaha ke main to gunaho'n mein koshish karta hu'n aur yaha'n musulmano ki jamat mujhse darti hai. Mera khayal siwaa iske nahi ke Allah ne mujhe is taraf is liye bheja ke main is burey kaam se baaz ajaau'n. Aye Allah! Main teri taraf ruju kart ahu aur tauba qabool hone tak apne oopar haram mein mujawar bankar rehna nazar karta hu'n.

Ibne Sa'ad kehte hain ke Fuzail Khorasan ki Abiyur naami basti mein paida hua, jawani ki haalat mein Kufa gaya, Mansoor waghaira se hadeese'n sune'n, phir Aabid bana aur Makkah kit araf chal pada Aur Makkah mein utara, yaha'n tak ke waha'n 187 hijri mein faut hua. Ibne Hibban ne isko Kitab uth Thuqaat mein zikar kiya hai aur faramaya ke Baitullah Shareef mein mujawar bankar raha. Ibadat saqht koshish aur hamesha parhezgari aur bahot khauf aur saqht roni aur logo'n se akele rehkar, logo'n aur jo kuch logo'n ke paas hai duniya ke asbaab, inko chhodne ke sath, yaha'n tak ke baitullah mein faut hogaya.¹¹⁵

Is qissa ko Allama Shaami ne muqhtasaran bilaa raduqad Hashiya Shami V1 P44 mein kiya hai: Fuzail bin Ayaz daaku tha, isey ek ladki se ishq hua aur diwar phaand raha tha ke kisi padhne waale se الم يا للذين امنو padhte hue suna aur tauba karke wapas hua. Makkah Mukarrama paho'ncha aur whaa'n mujawar raha yaha'n tak ke 187 hijri mein faut hua. Imam Zahabi ke baqaul wo 105 ya 106 hijri mein paida hue. Goya majlis ki tashkeel ke waqt inki umar 15-16 ke qareeb thi aur jawani ke aalam mein inka rujhaan ishqbaazi aur daaka zani ki taraf tha.¹¹⁶ Deeni uloom seekhne ka yaah'n tasawwur bhi nahi ho sakta tha. Ma'aroor daaku ki haisiyat se naam paida karne ke waqt inki umar 25-30 saal se kisi tarha bhi kam naa hogi. Abh batlaahiy ke wo rukn kab bane.

16. Daud Taai

Kuch arsa ilm o fiqha mein mashghool rehne ke baad izlat o tafarrud aur khilwat iqhteyar karke Allah Ta'ala ki ibaadat mein din guzaarne lag gae aur Imam Abu Hanifa ke paas aaya karte the aur baad mein apni kitabo'n ko

¹¹⁴ Tazkiratul Huffz: V1 P227

¹¹⁵ Tehzeeb ut Tehzeeb: V8 P294-295-296

¹¹⁶ Hashiya Shaami: V1 P44

darya-burd karke bilkul gosha nasheeni mein hokar ibaadat ilaahi mein masroof rahe.¹¹⁷ Aur 160 hijri mein faut hue.¹¹⁸

Sirf Imam Abu Hanifa ke paas aane jaane se to majlis mein shirkat saabit nahi ho sakti aur phir aisa gosha nasheen aadmi arsa daraaz tak istembaat aur ehkam e shariyya ka kaam kaise sar-anjam de sakta hai. Kya iasa gosha nasheen admi committee ka member ban sakta hai.

Committee ke baaqi afraad ke bare mein Muhammad Yahya Gondalwi Sahab se suniye

17. Hasan bin Ziyaad Lului

Anwaar ke muallif inke bare mein raqam taraz hain: Imam Hasan bin Ziyaad Lului, Imam e Azam ke talaameza aur ashaab o shuraka e tadween fiqha mein se badey bedar moazziz faqeeh aur danishmad mohaddis the.¹¹⁹

Amali Kamalaat:

1. Amali Kamalaat bhi inke ajeeb aur anokhe the, hamare khayal mein aise kamalat se fuqaha, motaqaddemeen mehroom rahe hain. Imam Muhammad bin Rafe farmate hain: Ye Imam se pehle sar uthate aur lama se pehel sajda mein chale jaate the.¹²⁰
2. Muhammad bin Humaid Raazi farmate hain: Maine Hasan bin Ziyad se badhkar kisi ko badtareen kaifiyat mein namaz padhte nahi dekha.¹²¹
3. Anokha Naqsha Namaz: Janab Faqeeh Hasan ki namaz ke arkan a'adm ta'adeel aur a'adm tawajjehi to ek ma'arof cheez thi. Alawa azeen inka ek khaas wasf ye bhi tha, jisko Imam Ahmad bin Sulaiman Rahaawi ne ba-chashm deedagoh ki haisiyat se bayan farmaya hai. Wo farmate hain: Maine Hasan se inki kitabe'n likha karta tha aur maine inko hi laazim pakda hua tha. Ek din maine inko namaz padhte dekha aur ek be-resch bacha inke pehlu mein ssaf mein khada hai. Jab log sajda mein gae to Hasan ne hath badhaya aur bacche ke ruqhsar par chutki li. Halaa'nke bacha bhi sajda mein gaya hua tha (mujhe inki ye harkat naa-pasand aai) to maine inse judai iqhteyar karli. Aur dil mein tahiyya kar liya ke aainda inse koi cheez bayan nahi karu'nga.¹²²
4. Isi tarha Imam Abu Dawood ne Hasan bin Ali Halwani se bayan kiya hai ke inho'n ne farmaya: Maine Hasan Lului ko dekha ke inho'n ne sajda mein pade hue bacche ko bosa diya.¹²³
5. Saaya Nahoosat: Jin dino'n mein Hasan bin Ziyad aur Hammad bin Abi Hanifa Qazi the, qahet padh gaya to ek sahq ne Imam Wake'e se qahet saali ki baabat dariyaft farmaya to Imam Wake'e ne farmaya: Bhalaa qahet saali kyou'n naa ho, jabke Hasan Lului aur Hammad qazi hain.¹²⁴

Jarah: In mazkurah ausaaf ke alaawa is faqeeh bedar mein waza'a hadees aur kazb bayan ka wasf bhi ma'arof tha. Jiski wajah se mohaddiseen e ikram ke nazdeek qabil e etemaad nahi rahe the. Siwaae Imam Muslima bin Qasim ke kisi aur naqid e mohaddis ne inki tauseeq nahi ki. Haa'n albatta inpar jarah o qadah aur naqd ke teer har taraf se barsey hain. Jinko ham khulasatan lisaan ke hawah se hadiya qaraeen karte hain.

¹¹⁷ Tehzeeb ut Tehzeeb: V3 P303; Wafiyaat al A'ayaan: V2 P29

¹¹⁸ Tehzeeb ul Kamal, Tehzeeb: V3 P303; Seerat an Noman by Shibli: P336

¹¹⁹ Muqaddama Anwaar: V1 P120

¹²⁰ Lisaan: V2 P209

¹²¹ Lisaan: V2 P208

¹²² Al Kaamil: V2 P732

¹²³ Lisaan: V2 P309

¹²⁴ Lisaan: V2 P228

- Imam Ibne Madeeni farmate hain ke iski hadees naa likhi jaae.
- Imam Abu Haatim farmate hain, Siqa nahi hai.
- Imam Dar e Qutni farmate hain, Matrook hai.
- Imam Jazrah farmate hain, ye naa to mohaddiseen ke haa'n qabil e ta'areef hai aur naahi apne halqa mein. Hadees mein koi cheez nahi.
- Ya'ala bin Obaid farmate hain, Hasan se bacho.
- Imam Yazid bin Harun bin Harun se inke bare mein poocha gaya to farmane lage kya ye musalman hai.
- Abu Usama farmate hain, ye Khabees hai.
- Imam Muhammad bin Abdullah bin Nameer farmate hain, Ibne Juraij ka naam lekar jhooti hadees bayan karta hai.
- Imam Abu Dawood farmate hain, Siqa nahi Kazzab hai.
- Imam Ibne Muyeen farmate hain, Kazzab hai.
- Imam Abu Soor farmate hain, Kazzab hai.
- Imam Yaqoob farmate hain, Kazzab hai.
- Imam Oqaili farmate hain, Kazzab hai.
- Imam Saaji farmate hain, Kazzab hai.¹²⁵
- Imam Nasani farmate hain, Siqa o Mamun nahi, Khabees aur Kazzab hai.¹²⁶

Mazkoora aimma ki jarah se sabit hogaya ke mohaddiseen ki nazar mein ye matrook, na-qabil e hujjat aur bilaa-aqhir kazzab hain. Magar Saheb e Anwar ke nazdeek bedar magz, faqeeh aur danishmand mohaddis.

Rukniyat: Kehte hain ke jab aapki umar 30 saal guzri to aapne fiqha padhna shuru kiya aur chaaliswe'n saal (T: 10 saal) tak isme mashgool rahe, chunache is arsa mein aapne acchi tarha bistar par apni peeth naa rakhi.^{127 128}

Muhaqqhiqheen e Ahnaf ko ye to tasleem hai ke mausoof Hasan 116 hijri ko paida hue aur inki wilaadat ke sirf 4 saal baad committee ki tashkeel hui, jabke Hasan ka abhi taleemi daur shuru nahi hua tha. Aur baqaul Hadaeqh e Hanafiyya ke musannif ke inho'n ne Fiqha Shareef umar ke 30 saal guzarne ke baad padhna shuru ki aur mutawaatir 10 saal tak fiqha padhte rahe. To is hisab se jab inho'n ne fiqha ki taleem se faraghat haasil ki to is waqt 146 hijri shuru ho chukka tha aur ye wo waqt hai jisme Imam Sahab ki giraftari amal mein aa chuki thia ur ye committee apne anjam ko paho'nch chuki thi, to bataiye inho'n ne is committee ki rukniyat committee ke wajood ke khatam ho jaane ke baad iqhteyar kit hi. Kyounke isse pehle mahez ek talib e ilm the aur committee ke usool o qawaaed o zawaabit ki roo se wo iske member nahi ban sakte the.

¹²⁵ *Lisaan: V2 P208-209*

¹²⁶ *Kitab az Zoafa: P289-310*

¹²⁷ *Hadaaeqh e Hanafiyya: P137*

¹²⁸ *Al Lamhaat: V4 P539*

18. Imam Hafs bin Abdur Rahman Balaqhi

Saheb e Anwaar ne Imam Hafs bin Abdur Rahman Balaqhi ko bhi is 40 rukni committee ka member bana diya hai aur inki bahot Sahaaba Ikraam khoobiya'n bayan ki hain. Farmate hain: Imam e Aazam ke ashaab mein mohaddis, sudooq tamaam khurasaani talaameza mein afqha aur shuraka tadween mein se the. Israel, Hajjaj bin Artaatah aur Soori se riwayat ki.¹²⁹

Raqim ul Huroof¹³⁰ kehta hai ke inka tafseeli tarjuma aur halaat malum nahi ho sake. Jisse muallif Anwar ke dawa ki tasdeeq ya takzeeb ho sake. Haa'n albatta mausoof ki ibaa'rat se hi malum hota hai ke inka shumar Khorasan ke ulama mein se hai aur wo Balaqh ke rehne waale the, bhala Kufa se door-daraz ilaaqa Balaqh mein 119 hijri mein paida hua ho aur wo Kufa kis umar mein aae ho'nge aur Imam Sahab se kitni umar mein rushd o taleemi ke manaazil tai kiye ho'nge aur phir rukniyat iqhteyar karte waqt inki umar ki kitni aur bahare'n guzar chuki ho'nge aur phir kitne saal is committee se wabista rahe ho'nge. Aur phir inho'n ne is committee mein rehkar jo khidmat anjaam di hain, inki noiyyat kya hogi. Ta-haal raqim ke liye ye tamaam baate'n majhool hain.

19. Abu Mute'e Hakam bin Abdullah

Saheb e Anwar ne Abu Mute'e ko bhi is farzi committee ka rukn batlaaya hai aur inka tazkirah bahot acche alfaaz mein kiya hai, jisse malum hota hai ke wo muallif ke nazdeek mohaddis, faqeeh, aalim aur faazil hain.¹³¹

Jarah:

Taqreeban tamam mohaddiseen e ikram ne apne muqhtalif alfaz se jarah ki hai aur jaha'n tak raaqim kai lm hai, kisi ek mohaddis se bhi inki saqaahat malum aur manqool nahi hai. Goya ke ye bil ittefaq zaeef aur na-qabil e etemaad hain.

- Imam Ibne Muyeen farmate hain, Koi cheez nahi.
- Imam Nasai farmate hain, Zaeef hai.
- Imam Ahmad bin Hambal farmate hain, ye is laaeq nahi ke isse riwayat li jaae.
- Imam Abu Dawood farmate hain, Muhaddiseen ne iski riwayat ko chhod diya hai.
- Imam Ibne A'adee farmate hain, inka zo'of bada waazeh hai aur jo bayaan karta hai iski matabe'at koi nahi.
- Imam Ibne Sa'ad farmate hain, Muhaddiseen ke nazdeek hadees mein zaeef hai.
- Imam Ibne Hibban farmate hain, Murjiyy'n ka sarghana aur Muhaddiseen se boghz rakhta tha.
- Imam Abu Haatim farmate hain, Kazzab aur Murjai tha.
- Imam Jozjaani farmate hain, Murjiyyo'n ka sardar tha, Sunnat se dushmani aur hadese'n ghadha karta tha.
- Imam Khaleeli farmate hain, Iraq aur Balaqh ke huffaz issey raazi naa the.

¹²⁹ Muqadamma Anwaar: V 1 P209

¹³⁰ Syed Talib ur Rahman Shah

¹³¹ Muqadamma Anwaar: V 1 P209

- Imam Zahabi farmate hain, Main baseerat aur shaal waala tha, magar hadees ke zabt mein nihayat kamzor aur waah tha. Nez isne hadees waza'a ki hai.

Waza'a karda riwayat:

Imam Zahabi aur Hafiz ibne Hajar ne iski waza'a karda riwayat bataur e missal zikar ki hai. Wo ye hai ke Hazrat Abu Huraira ؓ farmate hain ke Saqeeef ka ek wafad Rasool Allah ﷺ ki khidmat mein hazir hua aur inho'n ne eman ke bare mein poocha kya isme kami aur ziyadati hoti hai to Aap ؐ ne farmaya isme ziyadati kufr hai aur kami shirk hai.¹³²

Is riwayat se malum hota hai ke mausoof apne mazhab ki khatir riwayat-e'n waza'a karne ka dhandha karta tha.

Rukniyat:

Imam Zahabi ne farmaya: Abu Mute'e ne 199 hijri mein wafat paai, inki umar 84 saal thi.¹³³

To goya ke ye 115 hijri ko paida hue hain aur phir inki wiladat Kufa se bahot door Balaqh mein hui hai aur malum nahi ke wo Kufa kab aae aur kis saal Imam Sahab se taleemi faraghat haasil ki aur rukn qarar paae. Agar is committee ka koi wajood hota to ham Abu Mute'e ko inke ausaaf masreha ki wajah se zaroor is committee ka rukn tasleem kar lete, jaisa ke hame'n tasleem hai ke inka apne halqa mein bahot buland maqam hai. Khuwah mohaddiseen ki nazar mein ye kazzab aur waza'a hain, magar choonke wo apne halqa mein kaam ke aadmi the, is liye inke ahbab inhe'n apne hath se chhodhna nahi chhate.

20. Qazi Hammad bin Daleel

Qazi Hammad bin Daleel ko bhi musannif e Anwar ne is fiqha committee mein shamil kiya hai aur inke bare mein likha hai: Imam Hammad bin Daleel mohaddis sadooq the, Imam e Aazam ke in 12 ashaab mein se the, jinke bare mein aapne farmaya ke Qazaa ki salaahiyyat rakhte hain aur taqreeban sabhi qazaa ke aala ohda par faaez hue.¹³⁴

Rukniyat:

Inke bare mein tafseel majhool hai ke ye kab paida hue aur kis san mein ilm ki tehseel ki taraf tawajje mabzool farmai aur kab faraghat paai aur phir umar ke kis hissa mein inho'n ne is majlis ki rukniyat iqhteyar ki aur is waqt committee ki tashkeel ko kitna arsa beet chukka tha aur inho'n ne ba-haisiyat e rukn committee kaun kaun Sahaaba Ikraam khidmaat sar-anjaam dee'n.

21. Hammad bin Abi Hanifa

Saheb e Anwaar ne inka tazkira you'n kiya hai: Hammad faqeeh mohaddis, aur bade aabid o zaahid the. Hadees o fiqha mein aapke bade ustad khud Imam e Aazam hain aur Imam Sahab ki zindagi mein bhi badarja kamaal mahaarat fatwa dena shuru kar diya tha. IAY, IZ, Ibne Ziyad ke tabqa mein se the aur tadween e fiqha mein shareek the.¹³⁵

¹³² Mizan: V1 P574 & Lisan: V2 P334

¹³³ Mizan: V1 P574 & Lisan: V2 P334

¹³⁴ Muqaddama Anwar: V1 P211

¹³⁵ Muqaddama Anwar: V1 P170

Allama Shibli Sahab ne inka tadween e fiqha mein tazkirah nahi farmaya.

Jarah:

- Abu Rija kehte hain ke main Imam Jareer se Hammad ki ek riwayat bayan ki to Imam Jareer kehne lage: Hammad ne jhoot bola hai, inse kehdo tumhara hadees se kya talluq, tum to mahez jhagdal ho. Is waqae ko bayan karne ke baad Imam ibne A'adee farmate hain: Mujhe Hammad ki kisi durust riwayat ka ilm nahi, ke jisey main yaha'n bataur missal zikar karu'n.¹³⁶
- Imam Ibne A'adee yehi Hammat ke bete Ismail ke tarjuma mein farmate hain: Ismail aur iske walid Hammad aur inke walid Abu Hanifa mohaddiseen mein se nahi hain aur teeno'n mein zoa'af hai, jinka meine apni kitab (al Kaamil) mein zikar kiya hai.
- Imam Zahabi farmate hain: Hammad ko Ibne A'adee aur deegar mohaddiseen ne hafeza ki kamzori ki wajah se zaef kaha hai.¹³⁷
- Imam Shareek ne janab Hammad ko *Afaak* (jhoot ghadhne waala) kaha hai.¹³⁸

Al Muqhtasar, Janab Hammad Sahab ki taze'ef aur taghleet to aapke saamne hai, magar raaqim al huroof ko inki tauseeq kisi motebar maakhuz se nahi mili.

Rukniyat:

Mausoof ki paidaesh kab hui, ahnaaf mein siki muqhtalif riwayat hain, jinme koi bhi paaya etebaar ko nahi paho'nchti. Saheeh to yehi hai ke inke san e wilaadat ka saheeh ilm nahi ho saka. Jisse inki rukniyat ka ta'ayyun kiya jaa sake.

22. Khalid bin Sulaiman Balaqhi

Anwar ke muallif ne Khalid bin Sulaiman Balaqhi ko bhi is committee ka rukn qarar diya hai.

Chunache farmate hain: Imam Khalid bin Sulaiman Balaqhi mutawafi 199 hijri, umar 84 saal mohaddis o faqeeh aur Imam e Aazam ke talameza mein se Ahle Balaqh ke Imam aur shuraka e majlis e tadween mein the. Imam Sahab ne inme ifta ki salahiyat dekh kar fatwa nawesi mein inko muqhassas bana diya tha. Muhammad bin Talha Shaikh Bukhari ke ustad hain, lehaza Imam Bukhari ke Shaikh ush Shaikh aur Imam e A'azam se masaneed mein riwayat karte hain.¹³⁹

Jarah:

Fiqha mein PHD ki sanad ke maalik mohaddiseen e ikram ki nazar mein mahez ek zaef raawi ka darja rakhte hain.

- Imam ibne Muyeen farmate hain: Zaef hai aur
- Imam Ibne A'adee farmate hain: Iski hadeese'n mauzoo aur manghadat riwayaton ke mushaba hain, mujhe ilm nahi ke aisee riwayat iski taraf se hain ya is raawi ki taraf se hain jo isse riwayat karta hai, behrehaal jo bhi hai, iski riwayat zoa'af ko wajib karti hain.¹⁴⁰

¹³⁶ *Al Kamal*: V2 P669; *Lisaan*: V2 P346

¹³⁷ *Mizaan*: V1 P590

¹³⁸ *Kitab al Majruheen*: V3 P72

¹³⁹ *Muqaddama Anwaar*: V1 P210

¹⁴⁰ *Al Kaamil*: V3 P915

- Hafiz ibne Hajar ne bataur e milsaa Imam Dar e Qutni ke hawala se iski ek riwayat bayan ki hai, jisko ye Umro bin Dinar ke hawala se marfua'an bayan karta hai ke: Wazan Ahle Madina ka motebar hai aur Maap Ahle Makkah ka.

Imam Dar e Qutni farmate hain ke ye riwayat ghareeb hai Abu Ma'az (kuniyat Khalid) iske bayan karne mein mutafarrid hai. Hafiz ibne Hajar is par remarks dete hue farmate hain ke is sanad ke sath ye riwayat munkar hai. Khaleeli ne al Irshad mein farmaya is (Khalid) ki riwayat munkar aur ma'arroof dono'n tarha ki hain. Baaz iski riwayat-e'n durust hain aur baaz aisee hain jinki koi mutabea'at nahi hoti aur ye Zaeef rawiyo'n se bayan karta hai.¹⁴¹

Rukniyat:

Ulama e Ahnaaf ki tehqheeq ke mutabiq Khalid 115 hijri ko sarzameen e Balaqh mein paida hue. Maulana Abdul Hai Lukhnawi inki umar itni bayan ki hai, jisse inki paidaesh 115 hijri banti hai.¹⁴²

Qaraeen e Ikram! Zara soo'nchiye Iraq se bahot door arz e Balaqh mein paida hone waala bacha kis umar mein jawan hua hoga, aur phir ilm haasil karne ke baad wo kab aur kis san mein Imam Sahab ki masaabehat mein aae ho'nge aur kitni der mein fiqha aur fatwa nawesi mein PHD ki hogi aur phir kis san mein majlis ki rukniyat iqhteyar ki hogi aur to aur hanafi maraje bhi in shukook o shubhaat ke zaael aur rafa'a karne mein qaraeen e ikram ka sath nahi dete, balke khamosh hain.

23. Imam Zohair bin Moawiya

Saheb e Anwaar farmate hain: Zohair Imam e A'azam ke ashaab mein se mashoor mohaddis, siqa, faqeeh, faazil aur tadween e fiqha ke shareek hain.¹⁴³

Rukniyat:

Allama Muhammad Raees Nadwi, Al Inteqa Ibne Abdul Bar P40 ke hawala se Umro bin Khalid se naqal karte hain ke Zohair ne kaha meine Imam Sahab se aman Ghulam ki baabat masla poocha to inke diye hue jawab ke khilaf maine Hazrat Umar ؓ ka farman naqal kiya is par Imam khamosh hogae. Iske baad main Kufa se 10 saal ghaeb raha phir jab wapas aaya to dekha ke Imam Sahab ne apne purine fatwa se ruju kar liya hai, jisse maine samjha ke Imam Sahab sunee hui (baghair tehqheeq kiye) ahadees ko maante hain.¹⁴⁴

Kya aise shaqs se ummeed rakhi jaa sakti hai ke wo Imam Sahab ki zer e nigrani qaem hone waali committee ke rukn ho'n.

24. Qazi Shareek bin Abdullah al Kufi

Saheb e Anwaar ne Qazi Shareek bin Abdullah al Kufi ko bhi Hanafi fiqha saaz committee ka rukn qarar diya hai aur farmaya hai shareek Imam e A'azam ki khidmat mein bahot rahe, inse riwayat e hadees bhi ki aapke maqsoos ashab o shuraka ka tadween e fiqha mein the.¹⁴⁵

Aimma Ahnaaf Ke Baare Mein Rawaiyya:

¹⁴¹ Lisan: P337

¹⁴² Al Fawaaed al Bahiyya

¹⁴³ Muqaddama Anwaar: V1 P170

¹⁴⁴ Al Lamhaat: V4 P54

¹⁴⁵ Muqaddama Anwaar: V1 P171

Qazi Shareek ko hanafi fiqha saas committee ka rukn qarar dene par hame'n muallif Anwaar par saqht tajjub hai. Is liye ke Qazi Shareek aur Aemma Ahnaaf aapas mein bilkul do mutazaad cheeze'n hain. Qazi Sahab ka Aemma Ahnaf ke bare mein jo rawaiyya hai wo kisi bhi ahle ilm se maqhfī nahi. Agar is rawaiyya ko min o a'an hawal qartaas kiya jaae to baat tool pakad jaaegi. Lehaza ham thoda saa qhaaka hadiya qaraeen karte hain.

1. Mansoor bin Mazaaham farmate hain, maine Qazi Shareek se suna wo farmate the: Kufa ke har mohalla mein sharab faroshi to mujhe gawara hai, magar waha'n kisi Hanafi ul Mazhab ka hona gawara nahi.¹⁴⁶
2. Abu Naeem farmate hain, Qazi Shareek Imam Abu Hanifa ke bare mein Sai ar Raai the aur kehte the: Ahnaaf ka mazhab ahadees e Rasool ko rad karne ka hai.¹⁴⁷
3. Qazi Mausooof ne Janab Hammad ki shahaadat is liye lena manzoor naa ki, ke wo Taaefa Murjiyya se talluq rakhte the aur inho'n ne Hammad ko *Ifaak* qarar diya tha. Bila shubha murjiyyo'n ko bida'ati samajahte the, jiski wajah se inse apni adaalat mein shahaadat nahi lete the.

Rukniyat:

Qazi Sharek ka Aemma Ahnaaf ke bare mein aisa mutashaddedaana rawaiyya ghalebān inke wasee tajrubaat ki wajah se tha. Kyou'nke baqaul muallif Anwaar wo Imam Sahab ki majlis mein bahot ziyada waqt dete the. Doosre lafzo'n mein Qazi ne wahee'n se paaya aur inke khilaf hogae. Aur ye iqtelaf usoolo'n ka tha, kyou'nke aise aadil aadmi se mahez ta'assub aur hasad ki wajah se aisee ummeed rakhna zeb nahi deta. Hafiz ibne Hajar inke bare mein farmate hain. Sudooq Kaseer al Kataa the, jabse qazi bane the hafeza mutaghaiyyar ho gaya tha. Bazaat khud aadil, faazil aur aabid the. Bida'atiyo'n ke bare mein rawaiyya ziyada saqht rakhte the.¹⁴⁸

Kya mumkin hai ke aisa shaqs mazkoora committee ka rukn ho aur tadween e fiqha mein inka sath deta ho.

25. Imam Shoeb bin Ishaq Damishqhi

Imam Shoeb bin Ishaq Damishqhi Imam e A'azam ke ashab o shuraka, tadween mein bade paaya ke mohaddis o faqeeh the.¹⁴⁹

Rukniyat:

Imam Daheem jo jarah o ta'adeel ke ma'aroor imam hain wo farmate hain: Imam Shoeb 118 hijri ko paida hue hain.¹⁵⁰

Inki wilaadat ba-sa'adat Shaam mein hui, jo Kufa se kaafi door daraz ki masaafat par waqe hai. Wahee'n parwan cadhe, aalam e shabab mein ilm ki khatir door daraz ka safar iqhteyar kiya aur Kufa mein bhi tashreef laae aur Imam Sahab se bhi inho'n ne istefaada kiya. Magar raaqim ke ilm mein nahi ke wo sarzameen e Kufa mein kab waarid hue aur Imam Sahab se talmimuz kab aur kitni der raha aur phir ispar bhi koi daleel nahi ke wo faraghat ke baad is committee ke rukn bane ho'n aur fil waaeq inka rukn hona bhi qareen e qiyaas nahi. Kyou'nke wo committee ki tashkeel se sirf 2 saal pehle paida hue haina ur jab committee ki tashkeel ho rahi thi to wo is waqt razaa-at ki muddat mein the. Jabke musalsil tashkeel

¹⁴⁶ Muqaddama Anwaar: V1 P171

¹⁴⁷ Muqaddama Anwaar: V1 P171

¹⁴⁸ Taqreeb: P145

¹⁴⁹ Muqaddama Anwaar: V1 P208

¹⁵⁰ Tehzeeb: V4 P348

in 40 arkaan ke inteqhab par thi. To kya doodh peeta bacha faqeeh, mohaddis aur darja ijtedad ko paho'nch sakta hai? Ain Mahaal Ast.

26. Imam Abu Aasim Zahak bin Muqhlad

Allama Shibli aur Saheb e Anwaar ne inko bhi tadween committee ka rukn qarar diya hai aur inke bahot se manaaqib aur fazaael bayan kiye hain. Saheb e Anwaar ne inke bare mein likha hai: Imam Imam Abu Aasim Zahak bin Muqhlad, Imam e A'azam ke talaameza aur ashaab o shuraka e tadween fiqha mein se mohaddis, siqa, fazil, mo'otemad, faqeeh e kaamil the.¹⁵¹

Rukniyat:

Imam Zahak khud farmate hain ke main 122 hijri ko paida hua aur phir ye Makki hain.¹⁵²

To is lehaz se Imam Zahak ki wilaadat is farzi committee ke tashkeel paajaane ke 2 saal baad hui hai aur wo bhi Kufa se bahot door Makkah Mukarrama mein. Phir wo Makkah hi mein jawan hue, wahee'n se Imam ibne Juraij ke darsghah mein taleem hasil ki. Phir waha'n se Basra tashreef le aae aur phir taadam wapsee'n Basra mein hi muqeem rahe.¹⁵³

Allama Shibli marhoom ne bhi inko sirf Imam Sahab ka shagird hi likha hai. Is committee ke rukn hone ka eteraf inho'n ne bhi nahi kiya, chunache farmate hain: Ye Imam Sahab ke muqtas shagirdo'n mein se the.¹⁵⁴

Inka tadween e committee ka rukn hona Saheb e Anwar ke qalam ki safai ka nateeja hai, jo bilaa shubha afsaana hai, haa'n ye committee to khud hi ek afsaana hai.

27. Imam Abdullah bin Idrees

Saheb e Anwaar ne Imam Abdullah bin Idrees ko bhi fiqha saaz Committee mein shamil bataya hai aur farmate hain Imam Abdullah bin Idrees Kufi 115 hijri mein paida hue aur 192 hijri mein wafat hui. Mohaddis, Siqa, sahib e sanad the. Kaseer ul Hadees Ashaab Imam Shuraka, tadween e fiqha hain.¹⁵⁵

Saheb e Anwaar ne ghalebani inko is liye committee ka rukn bana diya hai ke wo sarzameen e Kufa se talluq rakhte the. Halaa'nke ye koi aisi wajah nahi ke inko sirf Kufi hone ki wajah se Imam Sahab ka ham mazhab aur is be-buniyad committee ka rukn qarar diya jaae. Is liye ke is waqt Kufa mein mohaddiseen ki askariya Imam Sahab ke mazhab o aara se bilkul mutanaffir, balkey saqht muqhalif thi aur mohaddiseen mein se mausoof bhi ek hain. Jo Imam Sahab se talluq nahi rakhte the. Balkey ba-sanad saheeh manqool hai ke Imam Abdullah bin Idrees farmate hain ke maine Imam Maalik se kaha hamare pas to A'alqama aur Aswad jaise (naamwar faqeeh) hain to Imam Maalik ne farmaya: Tumhare paas Abu Hanifa bhi hain, jisne tamaam amar ko ulat kar rakh diya hai.¹⁵⁶

Imam Maalik ke is qaul ke baad Imam Abdullah ne koi tardeed nahi ki. Jisse malum hota hai ke wo bhi Imam Abu Hanifa ke hamnawaa naa the. Kya aisa sahq jo Imam Sahab ka eteqaad aur ehkaam dono'n mein hamnawa naa ho, balke inke mazhab ko ghalat samajhta ho, bhala wo inki qaem karda committee ka rukn ban sakta hai.

¹⁵¹ Muqaddama Anwaar: V1 P221

¹⁵² Tehzeeb: V4 P451

¹⁵³ Tehzeeb: V4 P451

¹⁵⁴ Seerat Noman: P372

¹⁵⁵ Muqaddama Anwaar: V1 P205

¹⁵⁶ Kitab as Sunnah: V1 P220

Phir muallif Anwaar ke baqul wo 115 hijri ko paida hue the aur inki paidaesh 120 hijri¹⁵⁷ ko hui. Hafiz Ibne Hajar ne 110 hijri aur Qail 120 hijri naqal ki hai.

Saheb al Lamhaat farmate hain ke 110 hijri tehreef ya tasheef hai, to goya inki wilaadat 120 hijri banti hai. Jab ye committee tashkeel di gait hi to is waqt Abdullah shayad paida bhi naa hue ho'n. Ye committee kaisi hai, ke jiske arkan apni paidaesh se bhi pehle rukn ban jaate hain.

28. Imam Abdullah bin Mubaarak

Allama Shibli Sahab aur Anwaar ke muallif ne Imam Abdullah bin Mubaarak ko bhi is fiqha saaz committee ka rukn bataaya hai.

Shibli Sahab farmate hain: Mohaddis Nawawi ne Tehzeeb al Asma was Sifaat mein inka zikar in lafzo'n se kiya hai: wo Imam jiski imaamat o jalaalat par har baab mein ijma kiya gaya hai, jiske zikar se khuda ki rahmat naazil hoti hai, iski sohbat se maghfirat ki ummeed ki jaa sakti hai.¹⁵⁸

Rukniyat:

Ye mutahaqqiah amr hai ke Imam Abdullah bin Mubaarak 119 hijri ko paida hue. Inki wilaadat ke ek saal baad committee ka qiyam amal mein aaya. Kya 1 saal ka bacha committee ki rukniyat ka ahel ho sakta hai aur phir jo alim bankar is fiqha ko daaka se buraa jaane kya wo iska rukn ban sakta hai? aur khusoosan jabke inki Imam Sahab se mulaqat bhi Imam Sahab ke aqhir 4 saalo'n mein hui.

29. Imam Abdul Hameed bin Abdur Rahman al Koofi Al Hamaani

Saheb e Anwaar ne Imam Abdul Hameed Hamaani ko bhi tadween committee ka member bataaya hai aur jaleel ul qadar mohaddis hona bhi bayan kiya hai.

Rukniyat:

Imam Zahabi ki tehqheeq ke mutabiq Hamaani Sahab 120 hijri ko paida hue.¹⁵⁹

Kufa se bahot door Khuwarzam mein 120 hijri ko paida hone waala bhala is ilmi committee ka kaise rukn ban sakta hai. Jis committee ki qiyam aur iski wiladat ka ek hi saal ho bhala wo jawan kab hua, ilm kab seekha aur committee ka qawaaed o zawaabet ke mutabiq mohaddis aur faqeeh bankar kab wo rukn bane. Jabke committee ki umar baqul ahnaaf 25 saal se zaaed nahi. Naqalan to member banna sabit nahi kya aqalan mumkin hai?

30. Ali bin Zibyaan

Saheb e Anwaar farmate hain: Ali bin Zibyaan, Mohaddis, faqeeh, aalim, aarif, saheb e wara'a aur taqwa, Imam e A'azam ke talmeez o sharek e tadween fiqha the.¹⁶⁰

Jarah:

Inme ho sakta hai ke muallif Anwaar ke batae hue ausaaf maujood ho'n. Magar inka mohaddis hona sabit nahi. Is ke liye Saheb e Anwaar ne *Dhakka Shaahi* aur *Seena Zori* se kaam liya hai. Raaqim kehta hai ke

¹⁵⁷ Tareeqh e Baghdad: P420-416; Tazkiratul Huffz: V1 P284

¹⁵⁸ Seerat Noman: P363

¹⁵⁹ Sair A'alaam an Nabla: V10 P540

¹⁶⁰ Muqaddama Anwaar: V1 P209

inka mohaddis hona to door ki baat hai, ye to mohaddiseen ke nazdee, matrook, kazzab aur na-qabil e ehtejaaj the. Suniye Aemma e A'azzam inke bare mein kya raae rakhte hain aur kya faisla dete hain.

- Imam Ibne Muyeen farmate hain, Kazzab, khabees hai. Iski hadees mein koi baseerat nahi.
- Imam Abu Dawood farmate hain, koi cheez nahi.
- Ibne Nameer farmate hain, Hadees mein ghalti karta tha.
- Imam Bukhari farmate hain, Munkir al Hadees hai.
- Imam Nasai farmate hain, Matrook hai.
- Imam Abu Zar-a'ah farmate hain, Matrook al Hadees hai.
- Imam Saaji farmate hain, Munkir riwayat bayan karta hai.¹⁶¹
- Imam Abul Fatha farmate hain, Matrool ul Hadees hai.
- Imam Ibne A'adee farmate hain, Iski hadees mein zoa'af waazeh hai.¹⁶²
- Imam Ibne Hibban ne faisla-kun bayan jaari farmaya hai ke: Ye ahadees ko badal deta tha, magar ise ilm nahi hota tha aur asaar (hadees) mein ghalti karta tha, magar ise samajhta nahi tha. Jab ye haalat iski ziyaada hogai to iski riwayat se daleel pakadna baatil hogai.¹⁶³

Imam Ibne Hibban ne jo farmaya, wo bilkul saheeh farmaya hai. Isne Tayammum mein ek zarb waali muttafiq alai hadees ke ma'araz tayammum mein zarbe'n waali hadees nikaal li.

Rukniyat:

Aisaa raawi jo matrook bhi ho aur kazzab hi. Ilm e hadees mein baseerat se kora bhi ho aur na-qaabil e etemaad bhi. Jis committee ka ahem rukn hoga dar-aa'n haal yeke wo apne halqa mein aarif, wara'a aur muttaqi ke ausaaf se mutsaf bhi gardaana jaae. Magar Rasool Allah par jhoot bolne se chookta naa ho. To kya aisee committee ki aqhlaqi, ilmi, etemaadi aur ehtejaaji haalat qabil e qabool hogi. Kya aisee committee ko usoolan is laaeq samajha jaaega ke isko ilmi aur aqhlaqi halqo'n mein koi pazeraai haasil ho.

31. Imam Ali bin Mas-har

Allama Shibli aur Saheb e Anwaar ke baqaul ye bhi tadween e fiqha majlis ke rukn the.

Shibli farmate hain: Fan e hadees Imam A'amash o Hisham bin Urwah se hasil kiya tha. Imam Bukhari o Muslim inki riwayat se hadeese'n naqal ki hain. Imam Ahmad inke fazal o kamal ka eteraaf karte hain. Imam Sufiyan Soori ne Imam Abu Hanifa par itla'a haasil ki to inhi ke zariye se hasil ki. Mosul ke qazi the 189 hijri mein inteqal kiya.¹⁶⁴

Rukniyat:

Magar inke zariye Imam Sahab kai lm aur inki tasaneef Imam Soori tak paho'ncti mahel e nazar hai. Isi tarha inka is committee ka rukn hona bhi naqaabil e fahem hai. Jis ki qadre tafseel ye hai ke.

¹⁶¹ Tehzeeb: V7 P342

¹⁶² Al Kaamil: V5 P1834

¹⁶³ Kitabul Majruheen: V2 P105

¹⁶⁴ Seerat Numan: P397

Hafiz Zahabi farmate hain: Mausooof Ali bin Mas-har 120 ki hudood mein paida hue.¹⁶⁵ Jiska saaf matlab hai ke committee ki tashkeel aur mausoof ki wilaadat ka zamaana taqreeban ek hi hai. Wo jawan kab hue aur committee ki rukniyat ki sharaet ke ahle kitni umar mein hue ho'nge, aqhir 20-25 saal to chhahiye, tab to wo mohaddis, faqeeh aur ijtehad ke darja ko paho'che ho'nge. To kya is waqt committee ki tabai umar jo 25 saal hai poori naa hui hogi.

32. Imam Umar bin Maimoon Balaqhi

Umar bin Maimoon ke bare mein Saheb e Anwaar farmate hain: Imam Umar bin Maimoon Balaqhi, hanafi, mohaddis, saheb e ilm wara'a the. Baghdad aakar Imam e A'azam ki khidmat mein rahe, fiqha o hadees inse haasil ki. Ibne Muyeen ne inki tauseeq ki hai, Tirmizi ke shiyooq mein se hain, shareek e majlis e tadween the.¹⁶⁶

Rukniyat:

Saheb e Anwaar ke baqul Imam Umar, Baghdad aakar Imam Sahab ki khidmat mein rahe. Is par Allama Raees Nadwi tabsera karte hue farmate hain.

Ye to malum hai ke tamer Baghdad 15 hijri se shuru hokar 19 hijri ke lag bhag mukammal hui. Imam Sahab apni umar ke aqhiri 15 din Baghdad rahe, agar isse pehle kisi din Umar aur Imam Sahab ke mabain Baghdad mein chand lamhaat ke liye mulaqat hui thi. Ho to 15 hijri ke baad hi hui hogi. Jabke Umar waha'n Shaikh ul Hadees ki haisiyat se warid hue the. Aur isse phele Kufa mein ya kahee'n aur Imam Sahab se mausoof ki mulaqaat ka koi sabot nahi.¹⁶⁷

IS ko A'alawiyyo'n ki hamayat ke ilzam mein 15 hijri ya 16 hijri ko giraftar karke jail bhej diya gaya tha aur aapki wafat bhi jail khana mein hui. To abh bataiye Janab Umar mausoof ne Imam Sahab se kab aur kaha'n hadees o fiqha ki tehseel ki aur wok is daur mein is farzi committee ke rukn rahe. Saheb e Anwaar ki apni tehreer ne bhi is afsaanwi kahaani ka bhaanda chauraahe par phod diya.

33. Imam Fazal bin Musa Sinaani

Musannif Anwaar ne Imam Fazal ko bhi Hanafi Fiqha saaz parliament ka member tehraaya hai aur inke bahot se ausaaf aur ek karamaat bhi bayan ki hai. Farmate hain.

Imam e A'azam ke talmeez e khaas o shareek tadween e fiqha hain. Imam e A'azam ke masaneed mein Imam A'azam se ba-kasrat riwayat ki hai.¹⁶⁸

Rukniyat:

Imam Ibne Hibban farmate hain: ye 115 hijri ko paida hue.¹⁶⁹

Musannif Anwaar ne bhi Imam Fazal ka san e wilaadar 115 hijri qarar diya hai.¹⁷⁰

Kya Kufa se bahot door Khorasan ke ek dehat mein paida hone waala 120 hijri ko Kufa mein qaem hone waali committee ka khaas rukn ban sakta hai. Kya 5 saal ki umar mein kisi bhi qabil e zikar committee mein rukniyat mil sakti hai?

¹⁶⁵ Ser A'alaam an Nabla: V8 P485

¹⁶⁶ Muqaddama Anwaar: V1 P169

¹⁶⁷ Al Lamhaat: V4 P41

¹⁶⁸ Muqaddama Anwaar: V1 P106

¹⁶⁹ Tehzeeb: V8 P287

¹⁷⁰ Muqaddama Anwaar: V1 P206

34. Imam Maalik bin Maghool

Imam Maalik bin Maghool ke bare mein Anwar ul Baari ke muallif farmate hain: Imam e A'azam ke ashaab o shuraka ka tadween e fiqha e hanafi mein se aur in hazraat e akabir mein se the, jinko Imam Sahab ne khitab karna kar kaha tha ke tum log mere qalb ka sarwar aur mere gham ko mitaane waale ho.¹⁷¹

Rukniyat

Allama Shibli aur Saarim sahebaan ne mausuf ka is committee ke arkan mein zikar nahi kiya. Aur naa hi ba-sanad e saheeh malum hai ke mausoof Imam Sahab ke halqa aur ashaab se talluq rakhte the. Tehzeeb V10 P22 mein inke asaateza ke asma ba-tafseel maujood hain. Magar inme Imam Sahab ka kahee'n naam e giraami nahi hai. Haa'n, balkey ye zaroor hai ke Imam Maalik bin Maghool ke talameza aur ashaab mein baaz aise naam bhi hain jo Imam Sahab ke ustad the. Jinme Imam Abu Ishaq Sabae'e jo mausoof ke ustad bhi hain aur inse riwayat bhi lete hain ur Sabae'e Imam Sahab ke hadees mein ustad samjhe jaate hain.

Nez Abul A'aas Ahmad bin Ali bin Muslim al Abaar ne Imam Maalik bin Maghool ka tazkirah in ashaab e ilm mein kiya hai jo Imam Sahab ke muqhalif aur inka rad kiya karte the.¹⁷²

Jissey waza'a hota hai ke imam mausoof, Imam Sahab ke ham khayal naa the, balkey muqhalif the lehaza inko committee ka rukn qarar dena haqhaeqh se mutabeqat nahi rakhta.

Saheb e Anwar ka ye farman ke Imam Sahab inhe'n apna dil ka suroor aur gham mitaane waale kaha karte the. Mazkurah tasreeh ki raushni mein mahez ek afsaana hai wo to Imam Sahab ke muqhalif aur jamat e mohaddiseen se munsalik the. Bhala wo kaise inke dil kar suroor aur gham ko mitaane waale ho sakte the.

35. Imam Makki bin Ibrahim Balaqhi

Saheb e Anwaar ne Imam Makki bin Ibrahim Balaqhi ko bhi is tadween committee ka rukn qarar diya hair aur inke bahot se muhasin bayan kiye hain. Farmate hain: Imam Makki ke ashab p shuraka tadween e fiqha mein se Jaleel ul qadar Imam Hafiz hadees o faqeeh the. Imam Bukhari ke kubar shuyooqh mein se the, aksar thalaathiyaat inhi se riwayat ki hain.¹⁷³

Rukniyat

Imam Makki farmate hain, maine 126 hiri ko paida hua.¹⁷⁴

Aur ye to wazeh hai ke mausoof Balaqh ke rehne waale the aur waha'n hi parwan chadhe jab umar 17 baras hui to ilm e hadees ki talab ki. Jaisa ke wo khud farmate hain: Maine 17 baras ki umar mein hadees talab ki.¹⁷⁵

Goya ke mausoof ne ilm e hadees ke seekhne ka aghaaz 13 hijri mein kiya, jabke 15 ya 16 hijri mein Is ki giraftari ki wajah se committee ki bisaat lapeti jaa chuki thi. Bil farz agar inho'n ne ilm ka talab Imam Sahab ki darsgaah se kiya ho tab bhi wo 143 hijri mein darsgaah mein daqhil hue ho'nge aur phir inhe'n Imam Sahab se taqreeban 2 ya 3 saal padhne ka mauqa hath aaya hoga. To wo in 2 saalo'n mein khud padhte ho'nge yaa phir

¹⁷¹ Muqaddama Anwaar: V1 P169

¹⁷² Tareeqh e Baghdad: V13 P371

¹⁷³ Muqaddama Anwaar: V1 P211

¹⁷⁴ Muqaddama Anwaar: V1 P211

¹⁷⁵ Tazkiratul Huffaz: V1 P366

wo rukniyat ke faraez anjaam dete rahe ho'nge. Jabke har rukn ke liye aalim, faazil, mohaddis, faqeeh hona zaroori qarar diya gaya hai. Kya mumkin hai ke mausoof sirf 2 saal mein ye tamam manazil tai kar chuke ho'n.

36. Imam Nasar bin Abdul Kareem

Saheb e Anwar ne Janab Nasar bin Abdul Kareem ko bhi is committee ka rukn qarar diya hai, jabke Allama Shibli aur Saarim Sahab ne inka tazkirah tak nahi kiya. Saheb e Anwaar ke baqaul: Nasar Mohaddis faqeeh the, Imam Sahab se ahadees o ahkam bakasrat riwayat kiye Imam Sahab ke baad Imam Abu Yusuf ki khidmat mein rahe inse Sufiyan Soori, Musa bin Obaid ne riwayat ki.¹⁷⁶

Rukniyat:

Aisa shaqs jiske bare mein koi waazeh malumat hi mohiyya nahi hain ke ilmi taur par inka kya maqam tha? Hadees mein kis paaya ke mohaddis the kya siqa bhi the yak e nahi? Aur fuqahat mein inko kitna raasiqh malka hasil tha. Kya isey sirf ek munqate riwayat ki binaa par majlis fiqha saazi ka rukn qarar diya jaa sakta hai.

Baqaul Nadwi Sahab: Inki ta'adeel o tauseeq ke mutalliq koi baat manqool nahi.¹⁷⁷

Kya aisa aadmi majlis e tadween ke mafrooza sharaet par poora utar sakta hai. Hargiz nahi.

37. Qazi Nuh bin Daraaj

Muallif Anwaar ne Qazi Nuh bin Daraaj ko bhi majsli fiqha saazi ka rukn qarar diya hain. Farmate hain: Imam Abu Muhammad Nuh bin Daraaj mohaddis o faqeeh the. IA, Zafar bin Abi Laila, Imam A'amash aur Saeed bin Mansoor ke talmeez aur tadween e fiqha ke shareek kaar rahe hain. Fiqha mein Imam Sahab se muqhtas hue aur Jaame al Masaneed mein Imam Sahab se riwayat karte hain.¹⁷⁸

Jarah:

Inke mohaddis hone ke bare mein aimma naqedeem aur mohaddiseen e azzaam ne bahot kuch zikar kiya hai. Jiska kuch hissa ham qaraeen ki khidmat mein pesh karte hain.

- Imam ibne Muyeem farmate hain, Kazaab aur Khabees hai, Hadees ko bilkul nahi jaanta aur naa kisi cheez ko isey accha kar sakta hai.¹⁷⁹
- Imam Abu Dawood farmate hain, Kazzab hai, Hadeese'n waza'a karta tha.¹⁸⁰
- Imam Haakim farmate hain siqa rawiyo'n ka naam lekar manghadat riwayatate'n bayan karta tha.¹⁸¹
- Imam Zeli Hanafi farmate hain, Kazzab hai.¹⁸²
- Imam A'ajali farmate hain, Zaeef hai.¹⁸³

¹⁷⁶ Muqaddama Anwaar: V1 P169

¹⁷⁷ Al Lamhaat: V P40

¹⁷⁸ Muqaddma Anwaar: V1 P190

¹⁷⁹ Tareeqh e Baghdad: V13 P317

¹⁸⁰ Mizaan: V4 P276

¹⁸¹ Al Madqhili Ilaa Saheeh: P216

¹⁸² Talqhees al Mustadrak: V3 P144

¹⁸³ Tareeqh e Baghdad: V13 P316

- Abu Nayeem farmate hain, Siqa rawiyo'n ka naam lekar munkar riwayat bayan karta tha. Laa shai hai.¹⁸⁴
- Imam Abu Hatim farmate hain, ye qawi nahi. Logo'n ke hatho'n iski riwayat ko nahi dekha, logo'n ne iski riwayat se apne hatho'n ko rok liya tha.
- Saaji farmate hain, mohaddiseen ke nazdeek koi cheez nahi.¹⁸⁵
- Imam Jozjaani farmate hain, zaaegh hai.¹⁸⁶
- Imam Nasai farmate hain, Matrook al hadees hai.¹⁸⁷
- Imam Bukhari farmate hain, Hadees mein kuch nahi.¹⁸⁸
- Imam Ibne Hibban farmate hain, Siqa rawiyo'n ka naam lekar mauzoo riwayat bayan karta. Basaa auqaat ye khayal paida hota hai ke ye kasrat riwayat bayan karne ke waaste aisa jaan boojh kar karta hai.¹⁸⁹

Nuh jis qism ka mohaddis tha, shayad fuqaahat mein bhi aise hi gul khilaata tha. Aisa raawi jo khabees, kazzab, matrook, zaaegh jaise shane'e ausaaf se mutsaf ho, kya is committee ke qawaaed o zawaabet se rukn banne ki ijaazat dete hain. Waise to Saheb e Anwaar ne arakeen mein aise hi qism ke hazraat ki ziyaada bharti ki hai.

38. Qazi Hisham bin Yusuf

Muallif anwaar ne Imam Hisham ko bhi is farzi committee ka rukn qarar diya hai aur farmaya hai ke ye mohaddis, faqeeh, Imam Sahab ke talmeez e khaas aur shuraka tadween e fiqha mein se the.¹⁹⁰

Rukniyat

Imama Hisham ka is committee ka rukn hona to bahot door ki baat hai, inka hanafi ul mazhab hona bhi saabit nahi. Phir Imam Zahabi ki tehqheeq ke mutabiq inki paidaesh 120 hijri ke baad hui hai.¹⁹¹

Bhalaa jo tashkeel ke san ke baad paida hua ho wo umar ke kis san mein aalim bane ho'ne aur phir jab ke inka kufa mein aana bhi Imam Sahab ki zindagi mein malum naa ho. Aur apni jawani ki umar tak apne abaai mulk Yemen mein rahe ho'n.

Imam Ibrahim bin Musa farmate hain: Imam Soori jab Yemen se tashreef laae to inho'n ne ek aise kitab ka talab kiya jo saree ul khat ho to Imam Hishaam ka inteqhab hua aur Imam Hisham Imam Soori ke mohrar aur secretary muqarrar hue.¹⁹²

Issey waazeh hai ke Imam Hisham apni jawani tak apne watan mein hi rahe, wahee'n padha aur kitaabat seekhi. To aap ghaur kare'n ke itne maraahil tai karne mein kitne saal sarf hue ho'nge aur jabke ye sabit nahi ke Imam Sahab kabhi khud Yemen aae ho'n. To Qazi Hisham se inki mulaqaat hui ya jawaani mein Imam Hisham Kufa

¹⁸⁴ Tehzeeb: V10 P484

¹⁸⁵ Tareeqh e Baghdad: V13 P317

¹⁸⁶ Ahwal ar Rijal: P57

¹⁸⁷ Kitab al Zoafa'a: V6 P305

¹⁸⁸ Kitab al Zoafa'a: Bukhari P276

¹⁸⁹ Kitab al Majruheen: V3 P46

¹⁹⁰ Muqaddama Anwaar: V1 P207

¹⁹¹ Al Lamhaat: V4 P521

¹⁹² Tehzeeb: V1 P57

mein waarid hue ho'n to inho'n ne Imam Sahab se pehle fiqha haasil ki ho aur phir wo committee ke rukn bane ho'n.

39. Hasheem bin Basheer Waasti

Saheb e Anwaar farmate hain: Mausooof mohaddis e faqeeh nez Imam e A'azam ke ashaab o shuraka tadween e fiqha mein se the.¹⁹³

Allama Shibli aur Saarim Sahab ne inka tazkirah tak nahi kiya.

Rukniyat

Ek riwayat ke mutabiq mausoof 105 hijri ko Wasit shaher mein paida hue, ibtedaai taleem wahee'n haasil ki. Inke waledain inki a'ala taleem ke muqalif the aur inhe'n taleem ke husool se rokthe the. Jaisa ke Imam Harabi farmate hain: Mausooof jab ibtedai zindagi mein tehseel e ilm e hadees karte the, to inke baap inhe'n padhne se rokthe the aur mausoof iske bawajood padhte rahe. Hatta ke Qazi al Waasit Abu Shaiba Ibrahim bin Usman se munazera karne lage. Daree'n asnaa mausoof ek baar bimar hue to Abu Shaiba inki timardaari ko aae aur inhe'n Yaa Fatee, Aye Naujawaan ke lafz se muqhatib kiya. Yaani Hasheem is waqt jawan the, iske baad inke walid ne Hasheem ko tehseel e ilm ki ijaazat dedi.¹⁹⁴

Is waq se malum hua ke mausoof aalm e shabab mein apne abaa'i shaher Waasit mein hi muqem the. Allama Nadwi farmate hain: Mausooof Hasheem 123-124 hijri mein tehseel e ilm ke liye Makkah Mukarrama mein qiyam pazeer the.¹⁹⁵

Issey malum hua ke mausoof jab husool e ilm ki khatir ghar se nikle to wo Makkah Mukarrama tashreef le gae aur ye wo daur tha jab is farzi committee ko qaem hue 3-4 saal ka arsa guzar chukka tha. Aur Imam Hasheem abhi Kufa se bahot door Makkah Mukarrama mein talib e ilm the.

Allama Khateeb ne ye bhi naqal kiya hai ke: Hasheem Ayyam e Qadeema se apne shaher Waasit se Baghdad aakar sukoonat pazeer hue the.

Is par tabserah karte hue Allama Raees Ahmad farmate hain: Shaher Baghdad ki abaadkaari 144-145 hijri ke baad hi mausoof Baghdad mein abaad hue ho'nge. Magar iska koi sabot nahi ke mausoof ne kufa ko kabhi sukoonat gaah banaya ho. Hala'nke tadween ke har rukn ke liye zaroori tha ke wo kam az kam majlis tadween ke zamana wajood yaani 120 hijri se lekar 150 hijri tak Kufa mein mustaqbil 1-2 saal tak hi muqem rahe, magar inke bare mein is amar ka sabot nahee'n ke wo Kufa mein mustaqil 1-2 saal tak hi muqem rahe ho'n. Albatta tehseel e ilm ke liye wo 2-4 maah Kufa mein zaroor rahe ho'nge.¹⁹⁶

Allama Nadwi ki is tehqheeq se wazeh hota hai ke mausoof Kufa mein kabhi bhi mustaqil taur par abaad nahi hue. Jisse inka is farzi committee ke rukn qarar paane ki nafae az khud ho jaati hai.

¹⁹³ Muqaddama Anwar: V1 P190

¹⁹⁴ Al Lamhaat: V4 P416

¹⁹⁵ Al Lamhaat: V4 P416

¹⁹⁶ Al Lamhaat: V4 P416

40. Hayaj bin Bastaam Taimi

Anwaar ke musannif ne Hayaj ko bhi is farzi committee ka rukn qarar diya hai.¹⁹⁷

Mumkin hai mausoof mein mazkurah bayan karda wo tamam khoobiya'n paai jaati ho'n, magar raawi hadees ki haisiyat se inka darja mahez ek zaef raawi ka hai aur taqreeban tamam mohaddiseen e ikram ne in par jarah ki hai aur inko riwayat e hadees mein naqabil e etemaad qarar diya hai.

- Imam Ibne Muyeen farmate hain, Zaef hai, koi shai nahi.¹⁹⁸
- Abu Haatim ne farmaya, iski riwayat li jaaegi, magar ise daleel naa banaya jaae.
- Imam Abu Dawood farmate hain, Mohaddiseen ne iski hadees ko chhod diya hai.
- Imam Ahmad bin Hambal farmate hain, Matrook ul Hadees hai.
- Imam Sufiyan bin Yaqub farmate hain, Iski hadees se be-raghabti ki gai hai aur Mohaddiseen isey zaef kehte hain.
- Imam Saleh bin Muhammad farmate hain, Munkir ul Hadees hai.¹⁹⁹
- Imam Nasai farmate hain, Zaef hai.²⁰⁰
- Imam Ibne Hibban farmate hain, ye Siqa rawiyo'n ka naam lekar ma'asal riwayat bayan karta aur siqaat ki muqhalafat karta, ya naqabil e hujjat aur saaqit ul ehtejaaj hai.²⁰¹

Mazhab

Imam Ibne Hibban farmate hain: Hayaj Murjai tha aur is mazhab ki taraf doosro'n ko dawat deta tha.²⁰²

Kya aisa shaqs jiski wilaadat ka zamaana malum nahi, phir wo Ahle Sunnat se hat kar Murjai mazhab ka daai ho. Mohaddiseen e Ikram ke nazdeek naqabil e hujjat aur naqabil e etemaad hokar wo rukn bane ke ahel hai?

Jo fiqha in 40 afraad ne saalha saal ki mehnat o kaawish se ghaur o hauz karke bil-ittefaaq mudawwun ki thi. Is nusqa ka wajood duniya mein kahee'n nahi paaya jaata. (Shayad Imam Qasheeri ki kitab ke sath dariya burd kar diya gaya hoga, taake Qiayamt ke qareeb Hazrat Esa alaihissalam nikar kar Hanafi mazhab o fiqha par amal paira ho'n).²⁰³ Ye bohtaan, kazb aur iftera o jhoot hai.

Hanafiyyo'n ne Hanafi mazhab ko fauqiyyat dene ke liye jaha'n aur jhoote qisse aur kahawate'n aur ghalat masaael ghadhe, isi tarha in 40 afraad ki committee waala waqea bana liya gaya. Aur phir ye kaha jaata hai ke is majlis mein har ek masla par kai kai din azaadaana bahes o tamhees ke baad ittefaq e raae se masaael zabt tehreer mein laae jaate the. Halaa'nke ye baat bilkul ghalat hai, kyou'nke jitna iqtelaf hanafi mazhab mein paaya jaata hai, itna iqtelaf Maaliki, Shafai, Hambali mazaahib mein qhata'an nahi paaya jaata.

¹⁹⁷ Muqaddama Anwar: V1 P171

¹⁹⁸ Al Kaamil: V7 P2592; Uqaili: V4 P366

¹⁹⁹ Tehzeeb: V11 P88

²⁰⁰ Kitab al Zaa'afa: Nisai: P306

²⁰¹ Kitab al Majruheen; V3 P96

²⁰² Kitab al Majruheen; V3 P96

²⁰³ Durre Muqhtar: V1 P42

Shibli Nomani Seerat an Numan mein farmate hain: Tadween ka tareeqa ye tha ke kisi khaas baab ka koi masla pesh kiya jaata tha, agar iske jawab mein sab muttafiq ur raae hote to is waqt qalamband kar liya jaata. Warna nihayat azaadi se bahese'n shuru hote'n kabhi kabhi bahot der tak bahes qaaem rehti.²⁰⁴

Chunache Abu Zohra, Hayat Imam Abu Hanifa mein likhte hain: Hanafi mazhab meinq aqwaal kasrat se maujood hain. Aqwaal ke tabaaen o iqtelaf ki binaa par inke ahkam bhi muqhtalif hote hain. Imam Abu Hanifa aur aapke ashaab se muqhtalif riwayat manqool hoti hain. Kabhi ek hi masla mein 2 muqhtalif riwayat bayan ki jaati hain aur Aimmam mazaahib baaham muqhtalif ul qhayal hote hain. Kabhi sahebain ka aapas mein iqtelaf hota hai, kabhi aisa bhi hota hai ke ek hi masla mein Imam se 2 qaul muqhtalif bayan kiye jaate hain. Phir kabhi ek qaul se aapke ruju ka zikar hota hai aur kabhi nahi. Phir ye malum karna dushwar hai ke pehla qaul kaunsa hai aur pichla kaunsa. Aapke ashaab o talaameza mein bhi isi qsim ka iqtelaf paaya jaata hai.

Aagey chal kar likhte hain: Imam Abu Hanifa ke talaameza bahot se juzuwi masael mein aapse iqtelaf rakhte the. (inteha) aur phir tarjeeh dene ka tareeqa bhi muqhtalif hai. Kabhi Imam Sahab ke qaul ko tarjeeh di jaati hai aur kabhi Imam Sahab ke qaul ko chhodkar (jiski a'adm taqleed par Ahle Hadees Hazraat par awaaze kase jaate hain) sahebain ke qaul ko tarjeeh di jaati hai.

Mazeed raqam taraz hain: Agar sahebain Imam ke khilaf ho'n aur inka iqtelaf zamana ke tabdeel shuda halaat par mabnih ho. Jaise zahir al a'adaalat shaqs ki shahadat ki binaa par faisla saadir karne ke masla mein to sahebain ke qaul ko motebar samjha jaaega. Kyou'nke inke zamana mein logo'n ke halaat badal chuke the. Zira-at, muamelat aur is qism ke masael mein sahebain ki raae, motebar samjhi jaaegi. Kyou'nke is par mutaqhreeen ka ijma munaqqid ho chukka hai. (inteha) aur kabhi sirf Imam Abu Yusuf ke qaul ko tarjeeh di jaati hai.

Andaaza keejiye! Kis qadar safed jhoot bola jaata hai ke Hanafi Mazhab mein ittefaq e raae paaya jaata hai, jisko shak ho wo hanafi fiqha ki choti Sahaaba Ikraam kitab Qudoori aur badi kitab Hidaaya, jiske *Kal Quran* kaha jaata hai utha kar dekh le. Taqreeban har safha apr Imam Sahab aur Imam Muhammad aur Imam Abu Yusuf ka iqtelaf nazar aaega.

Kutub tawareeq dekhne se malum hota hai ke shumar karda aksar ashab Kufa ke alaawa deegar ilaaqo'n mein abaad o muqem the. Aur apne apne kaam o shoghal mein masroof the. Kai kai din ki bahes ke liye door daraaz ka safar baa-mushaqqat tai karke kaise aa sakte the aur wapas apne kaam par kab jaate the. Aaj kal ki tarha hawai jahaz aur car to dastiyab nahi thee'n. Isse malum hota hai ke ye qissa manghadat hai aur iski koi asliyat nahi hai.

Haa'n ek naamumkin shakal ho sakti hai, jaise ke kutub e fiqha e hanafiyya mein ye be-sar o paa masla khada kiya gaya hai ke admi mashriq mein reh raha hai aur aurat maghrib mein abaad hai. Yaani dono'n ke darmiyan baad al mashriqain hai. Phir in dono'n ka nikah ho jaata hai aur idhar biwi ke haa'n baccha paida hogaya aur ye bhi yaqeen hai ke khawind biwi ke paas nahi gaya aur naa hi dono'n ki aapas mein mulaqaat aur milaap hua hai. Is yaqeen ke hote hue bhi baccha is

²⁰⁴ Seerat Numan: P227

khawind ka hai. Kehnte hain ke hosakta hai ke khawind karaamatan paho'nch gaya ho, yaa hawa ke zariye jima'a kar liya ho.²⁰⁵

Kya wo tamam hazraat jinke nikah hue hain, wo sab Auliya allah hote hain? Aur phir kya karamat Auliya ke iqhteyar mein hoti hai? Aaya auliy Allah hawa ke zariye jima'a kiya karte the? Aur ye kaise mumkin al waqoo ho sakta hai? Kya aaj tak isi fiqahi masla par kisi hanafi aalim ne sawab haasil karne aur apni fiqha par amal paira hone ke liye amal kiya? Shayad isi tarha ashaab e majlis apne apne ilaaqa o shaher mein reh kar bhi majlis mein shamil ho jaaya karte ho'nge. Kya ye wohi fiqha hanafiyya hai ke jiske bare mein Zakariyya Sahab likhte hain: Fiqha hanafi inhi Abdullah bin Masood raziallahu ta'ala an se ziyada tar li gai hai.²⁰⁶ Ye baat to koi bhi nahi manta ke fiqha hanafiyya islam ke mutabiq hai aur Ibne Masood raziallahu ta'ala an ki aara ka majmua hai.

²⁰⁵ *Bahrur Raaeqh: V4 P169; Fathul Qadeer: V4 P171; Shaami: V2 P684*

²⁰⁶ *Tableeghi Nisab: P106*

Hanafiyyat Ki Ghutti

Choo'nke Zakariyya Sahab ki tarbiyyat hi isi nahej par hui ke baqaul inke hifz ke fauran baad: Bahishti Zewar aur farsi ki kuch kitabe'n Mohtaraf Maulana Muhammad Iliyas Sahab se padhe'n.²⁰⁷

Isi tarha apne ustad Muhammad Yahya Sahab ke padhane ke tareeqe batlaate hue kehte hain. Mislan agar subha ko Qudoori aur Usool e Shashi hai to sham ko Kanz aur Noor ul Anwaar.²⁰⁸

Khud so'nchiye jab bacche ki ghutti mein hi fiqha hanafiyya di jaae aur isey islam kaha jaae to jawan hokar iske mu'n se ye kaise nikal sakta hai ke Fiqha Hanafi mein khilaf e islam masael hain. Isi liye Zakariyya Sahab Fiqha Hanafi ki kitabo'n ke padhne padhane ko islam ki khidmat samajhte hue likhte hain: Tableegh ke nisab mein Hazrat Thanwi noorullah marqadahu ke Behishti Zewar ko har shaqs padhta hai, padhne ki takeed ki jaati hai.²⁰⁹

Hadees Ke Jawaab Padhaana

Isi liye ahadees inko padhaai nahi jaati thee'n. Balkey ahadees ke jawab padhae jaate the. Jaisa ke Ameer Tableegh Maulana Muhammad Yusuf ke Abu Dawood padhane ke bare mein Mufti Aziz ur Rahman Sahab likhte hain: Iske baad hadees ke sath iqhtelaf mazhab aur Hanafi Maslak ki daleele'n bayan farmaya karte the.²¹⁰

Isi tarha Zakariyya Sahab apne talib e ilmi ke daru ke bare mein farmate hain: Mishkat Shareef padhne ke liye Hidayah aur Tahaawi ka dekhna zaroori tha. Qanoon e taleem ye tha ke har hadees ke baad ye bataana zaroori tha ke ye hadees hanafiyya ke muwaafiq hai yaa khilaf. Agar khilaf hai to hanafiyya ki daleel aur hadees e paak ka jawab. Ye tamam goya hadees ka juz o laazim tha. Jo mere zimme tha. Apni daleel naa bataana to yaad nahi, is liye ke Hidayah aur iski shurooh o hawaashi aur fiqha ki doosri kitabe'n dekhne ki naubat kasrat se aati rehti thi. Albatta hadees ka jawab kabhi kabhi nahi de sakta tha. To wo khud bataate the.²¹¹

In nukaat par ghaur kare'n:

1. Hadees Hanafiyya ke khilaf hai to hanafiyya ki daleel?
2. Hadees e paak ka jawab?
3. Shagird jawab naa de sake to khud bataate the?

Jab hadees ahnaaf ke khilaf ho to hanafiyya ki daleel kya hadees se hogi, nahi. Is liye ke

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Agar ye quran Allah ke alaawa kisi aur ki taraf se hota to isme iqhtelaf kaseer hota. Jaise Quran wahi hai, isme iqhtelaf nahi isi tarha hadees bhi wahi hai. Lehaza ahdees saheeha mein bhi iqhtelaf nahi.

²⁰⁷ Wali e Kaamil: P141

²⁰⁸ Wali e Kaamil: P143

²⁰⁹ Tableeghi Jamat Par Eterazaat Aur Inke Jawabaat: P138

²¹⁰ Tableeghi Jamat Par Eterazaat Aur Inke Jawabaat: P138

²¹¹ Wali e Kaamil: P28

Hadees Par Qiyaas Muqaddam

To laazmi baat hai ke hanafiyya ki daleel qiyaas se hogi, jaisa ke Noor ul Anwaar mein hai: Agar raawi ki adaalat aur zabt to ma'arof ho, lekin inme tafeeqa naa ho jaisa ke Anas ؓ aur Abu Huraira ؓ to inki hadees agar qiyaas ke muwafiq ho to inpar amal kiya jaaega aur agar qiyaas ke muqhalif ho to zarurat ki wajah se inko tark kiya jaa sakta hai.²¹²

Yaani hadees saheeh ko rad kar diya jaae aur phir kaha'n ka insan hai ke hadees ka jawab diya jaae.

Allah ka irshad hai

Jo Rasool Allah ﷺ Tumhe'n Dede'n Usey Lelo Aur وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
Jisse Mana Karde, Ruk Jaao.²¹³

Isi tarha ustad ka farz hai ke Nabi ﷺ ke aise ko be chu'n o charaa tasleem kare. Naa ke jawab de aur Zakariyya Sahab Hidayah ki shurooh o hawaashi aur doosri kutub e fiqha ka mutalea karte aur inme se daleele'n talash karte, jinke bare mein khud ulama e ahnaaf ki ye raae hai.

Kutub e Hanafiyya Ki Haqeeqat

Maulana Abdul Hai Hanafi farmate hain: Fiqha ki kitabe'n agarche fee nafsah furooi masael ke etebaar se motebar hain aur inke musannefeen bhi motebar aur kaamil fuqaha hain. Magar inme zikar ki gai riwayaat par etemaad e kulli nahi kiya jaa sakta aur inme riwayat dekh kar inke warid yaa saabit hone ke faisla nahi diya jaa sakta. Kyou'nke in motebar kitabo'n mein aisi riwayat bhi hain jo ke banawati aur ghadhi hui hain.²¹⁴

Ye Fiqha Hanafiyya ki kitabo'n ke mutalea ka hi asar hai ke Zakariyya Sahab ki Tableeghi Nisab o Fazaal e Sadaqaat waghaira mauzoo aur za'ee' ahadees se bhari padi hain aur inki ibaadaat bhi za'ee' o mauzoo ahadees se saabit hain. Aur ye saheeh ahadees ka jawab za'ee' o mauzoo ahadees se dete hain.

Hadees Ki Taweel

Aur jab Zakariyya Sahab ustad bane to inka wateera bhi yehi tha. Khalil ur Rahman Nadwi Sahab likhte hain: Mazaahib e A'imma ki tehqeeq aur inke Dalaael khusoosat maslak e hanafi ke Dalaael ko tafseel se bayan farmate. Agar koi riwayat bazaar hanafiyya ke maslak ke khilaf nazar aati to iski taujihaat is tarha naqal farmate ke maslak e hanafiyya is hadees se aqraab nazar aane lagta.²¹⁵

Zakariyya Sahab ke is usool aur Imama Karqhi ke is qaul mein bas zaraa saa farq reh jaata hai: Har wo bat jo hamare ashaab ke qaul ke khilaf ho to iske bare mein samjha jaaega ke wo mansooqh hai, yaa kisi aur daleel ko is par tarjeeh haasil hai.²¹⁶

Zakariyya Sahab hadees mansooqh karne ki bajaaye iski taweel karte aur taweel ka maane ye hai ke iske asal maane ko bigaad kar apni marzi ka maane apnaaya jaae. Jab hi to bazaar khilaf e nazar aane waali riwayat Maslak e Hanafiyya ke qareeb nazar aane lagti. Ye zubaan ki chaashni ki wajah se nahi, balke hera pheri ki wajah se hota tha.

²¹² Noor ul Anwaar: P179

²¹³ Surah Hashar: 7

²¹⁴ Muqaddama Umdatur Ra'ayah: P14

²¹⁵ Mahaana Maah Al Furqan, Luckhnow (Khusoosi Ashaa-at Zakariyya Sahab: P238)

²¹⁶ Usool e Karqhi: P44

Hanafiyyat Phailane Ka Mansooba

Aur Iliyas Sahab ka to baqaeda mansuba dar-asal hanafiyyat phailane ka hai. Chunache Maulana Muhammad Iliyas banda ilaahi likhte hain: Is pur-ashob daur mein jab ke millat e islamiya par har qism ke saqht tareen hamle ho rahe hain aur musalmano ne mazhab e islam ke zawaabit o qawaneen par amal karna chhod diya. Allah Ta'ala ne baani e tableegh Hazrat Maulana Muhammad Iliyas Sahab noorullah marqadah ki dil me bhi is deen ki ehmiyat paida ki. Jab is alam e duniya mein inho'n ne nazre'n daudaaee'n to mehsoos kiya ke saara aalam mazhab e hanafiyyat se bar-gashta aur khud musalman iske ahkam par amal karne se bezar hain aur be-shaoori ka daur daurah hai. Fauran hamiyat e islami josh mein aai aur apni quwwat ke sath khade hue, Allah Ta'ala se nazar o niyaz bhi ki. Taa-aa'nke aaj inki is tehreek jisko Jamat e Tableegh kaha jaata hai, iski barkat se musalmano mein deeni shaoor paida hua aur mazhab e islam ke shaidai is par amal karne lage. Aapki is tehreek ne is qadar taraqqi ki ke kuch hi arsa mein ye tehreek sohrat pazeer, balke alamgeer hogai. Allah Ta'ala mazeed dar mazeed isme jaan o quwwat ataa farmae aur musalmano ke liye saheeh nahej par aane ka zariya banae. Ameen.²¹⁷

In alfaaz par ghaur keejiye: Musalmano ne mazhab e islam ke zawaabit o qawaneen par amal karna chhod diya aur jab is aalam mein inho'n (Maulana Iliyas) ne nazre'n daudaaee'n to mehsoos kiya ke saara aalam mazhab e hanafiyyat se bar-gashta aur fiqha hanafi par amal karne se bezar hua to Tableeghi Jamat ki tehreek chalaai aur phir Iliyas Sahab ne is tehreek ke bare mein farmaya: Khuda ki qasam meri tehreek eman ki tehreek hai.²¹⁸ ek aur jagah farmaya: Ye tehreek islam ko janam dene waali hai.²¹⁹

Aur yehi tehreef ka wateera Zakariyya Sahab ke murideen o shagirdaan ka hai. Zakariyya Sahab ke khaas mureed Sufi Iqbal Sahab mohabbat naami kitab az ifaadiyat Zakariyya Sahab murattab karte hain aur isme Ibne Umar رضي الله عنه ka wo waqea bayan karte hain: Hazrat Abdullah bin Umar رضي الله عنه ne ek martaba irshad farmaya ke Huzoor e Aqhdas ﷺ ne irshad farmaya ke aurato'n ko masjid mein jaane ki ijaazat de diya karo. Ibne Umar رضي الله عنه ke ek saheb zaade ne arz kiya ke ham to ijaazat nahi de sakte. Kyou'nke wo isko aainda chal kar bahaana banaa le'ngi, azaadi o fasaad o awaargi ka. Hazrat Ibne Umar رضي الله عنه bahot naraz hue, buraa bhala kaha aur farmaya ke main to Huzoor ﷺ ka irshad sunaou'n aur tu kahe ijaazat nahi de sakte. Iske baad se hamesha ke liye in sahebzade se bolna chhodh diya.^{220 221}

Hadees Ki Muqhalefat

Abh Sufi Sahab ka tabserah suniye: Jaane waaliyo'n ke liye jaana durust naa hone ka fatwa pehle ho chukka hai. Hazrat Mufti e Aazam Maulana Kifayatullah Sahab ka ek mustaqil risaala Kifayat ul Mufti mein shae hua hai, Mufti Abdur Raheem Raajpuri ke fataawa mein ek mustaqil mazmoon bhi shae hua hai. Banda is bare mein ek mufassil istefta likh kar maujood saare bade bade mufti hazraat deoband, mazahir ul uloom, bannori town Karachi, jamea rasheediya saheawaal waghaira ke dastaqhat karwae hain. Magar jo aurate'n jazbaat aur azaadi ki binaa par nahi maantee'n to buzrug hazraat inko saqhti se mana bhi nahi farmate.²²²

Ye hai insaf ki baat ke saheeh hadees ke muqable mein fataawa ke jaana durust nahi hai. Aur is jurm mein bade bade muftiyo'n ko shareek kiya aur ye hai ran-mureedi ke jo aurate'n jazbat aur azaadi ki binaa par nahi maantee'n, inhe'n saqhti se mana bhi nahi karte. Nabi kahe'n ke aurato'n ko masjid mein jaane se naa roko to

²¹⁷ Kya Tableeghi Kaam Zaroori hai: P3

²¹⁸ Irshadaat o Maktubaat Iliyas Sahab: P27

²¹⁹ Irshadaat o Maktubaat Iliyas Sahab: P37

²²⁰ Muslim; Abu Dawood

²²¹ Mohabbat: P142-143

²²² Mohabbat: P142-143

fatwa hai jaana durust nahi aur agar aurate'n ye hukam naa maane'n aur wo bhi jazbaat o azaadi ki binaa par to ye mana bhi nahi karte. Hadees thukraadi, lekin begam ki baat sar aankho'n par. *Ajab Teri Duniya Ka Dastoor Niraala Dekha.*

Tehreef e Hadees

Isi tarha Muhammad Shahid Sahanrpuri, Zakariyya Sahab ki bayan karda is hadees ka you'n tarjuma karte hain: Hazrat Abu Tha'alba ؓ ko muqhatib karke Nabi e Akram ﷺ ne farmaya ke jab tum aise baqheel logo'n ko dekho ke inki farmabardari ki jaa rahi ho aur khuwaheshat e nafs ka itteba kiya jaa raha hai aur duniya ko aqhirat par tarjeeh di jaa rahi hai aur jab tum ye dekho ke har aqal o mazhab waala admi (kitab) Allah aur Sunnat e Rasool ﷺ Ijmaa e Ummat aur Aimmah (ke qaul ko chhodkar) apni aqal aur mazhab ko accha jaan raha hai aur ulama ki taraf ruju tark karke apne nafs ko mufti banaa rah ahi. Pas in halaat mein apni zaat ki hifaazat karte hue apne gunaho'n ko nigah mein rakhi aur awam se alag ho jao aur inse ta'aruz mat karo. Kya iska tarjuma yehi banta hai, kya inhe'n Nabi ki wo hadees yaad nahi? 'Jisne Mujhpar Amadan Jhoot Baandha Wo Apna Thikna Jahannam Mein Banaale'

Tawilaat e Hadees

Ye kitni afsosnaak baat hai ke aimma ki taqleed ke liye Rasool Allah ﷺ ki taraf wo alfaaz mansoob kar diye jaaen jo inho'n ne naa kahe ho'n. Aur choonke Zakariyya Sahab ke nazdeek: Saari shariyat ka madaar taqleed par hi hai.²²³

Aur ye baat pehle guzri ke Zakariyya Sahab ke ustad aur khud Zakariyya Sahab ahadees ka jawab aur taweel sikhate the. Isi liye Mufti Aziz ur Rahman Sahab, Zakariyya Sahab ke ek buzrug ka waqea naqal karte hain: Adab o mantiq ke alaawa baaqi kitabe'n aap (Maulana Muhammad Yahya Sahab) ne Delhi ke Madrasa Hussain Baqash mein padhe'n. Magar hadees padhne ka khayal dil se nikal diya tha. Ke Delhi mein hadees padhne se ghair muqallid ho jaata hai aur iraada kiya tha ke agar hadees padhni hai to Hazrat Gangohi se padhni hai.²²⁴

Kyounke Delhi mein hadees padhai jaati thi, hadees ke jawab nahi sikhae jaate the. Lekin Gangohi Sahab ke haa'n taweel o taujeeh se hadees ko khee'nch taan kar Hanafi Maslak ke mutabiq kardi jaati thi. Is liye Gangohi Sahab ke haa'n jaana ziyaada pasandeeda tha. Is liye shurooh e hadees ki kitabe'n wohi pasand hain jo Hanafi Maslak ko shaara de'n. Beshak in mein taweel aur za'ee'f ahadees ki hi bharmaar kyou'n naa ho. Chunache Hazrat Aqdas Saharanpuri Bazil al Majhood Sharha Abu Dawood ke bare mein kehte hain: Ye kitab you'n to Abu Dawood ki sharha hai, magar jumla kutub e sihaah ke mubahis daqheeqa o aneeqa ko haawi hai aur Maslak e Hanafiyya ki tarjeeh mein mohaqqhiqaana kalaam.²²⁵

Isi tarha Khaleel ur Rahman Nadwi Aujaaz al Masaalik ke bare mein likhte hain ke is kitab mein: Phir mazhab e ahnaaf ko mudallal o mubarhan kiya gaya hai.²²⁶

Isi tarha Mufti Aziz ur Rahman, Maulana Muhammad Yusuf (Ameer Tableegh) ki kitab Amaani al Ahbaar ke bare mein likhte hain: Kitab ki khoobi ka andaaza isse ho sakta hai ke hadees mein Hanafi Maslak mein ye nihayat umda kitab hai.²²⁷

²²³ *Isaalatul Quloob: P171*

²²⁴ *Wali e Kaamil: P82*

²²⁵ *Al Furqan, Mahaana Mah Lucknow: Tazkirah Shaik ul Hadees: P192*

²²⁶ *Al Furqan, Mahaana Mah Lucknow: Tazkirah Shaik ul Hadees: P192*

²²⁷ *Tazkirah Ameer Tableegh: P55*

Isi tarha Khaleel ur Rahman Nadwi Sahab, Shaikh ul Hadees ke ek masoode ke bare mein likhte hain: Agar wo taba'a ho jaata to ilmi duniya, khusoosan ahnaaf par ehsaan e azeem hota.²²⁸

Ilmi duniya se muraad wo saare masaalik hain, chhahe wo Ahle Hadees ho'n, Maaliki ho'n, Shafai ho'n, Hambali ho'n yaa Hanafi ho'n. Ho sakta hai ye ehshan tareeqat ke chaaro'n silsilo'n Chishti, Qadri, Soharwardi aur Naqshebandi par bhi ho. Kyou'nke Zakariyya Sahab sufiyat ke salaasil se bhi munsalik the. Malum nahi ke iski kya wajah hai ke Zakariyya Sahab aur inke sathiyon ne Maliki, Hambali aur Shafai hone ki bajae Hanafi hona pasand kiya hai. Jabke inke nazdeek chaaro'n haq par hain.

Iftera'a Ilallah

Ye shayad is liye ke inke nazdeek bhi Allah Ta'ala ki himayat hanafiyyat ke sath ho. Jaisa ke Zakariyya Sahab farmate hain: Ek zamana mein Hazrat Shah Waliullah (rh) par ghair muqallidiyat ka ghalba hua. Aap Allah Rabbul Izzat ki bargaah mein mutawajje hue to awaaz aai yaa jo bhi shakal hui ke Aye Waliullah hamari himayat hanafiyyat ke sath hai. Pas Allah ka shukar hai ke tableegh ke bare mein mujhe bhi bataya gaya hai ke hamari himayat tableegh ke sath hai.²²⁹

Allah ki himayat hanafiyyat ke sath hona jhoot hai aur ye bhi jhoot hai, jabke tableegh se murad Tableeghi Jamat li jaae ke Allah Ta'ala ne ye kaha ke hamari himaayat to Tableeghi Jamat ke sath hai. Kya Zakariyya Sahab par wahi hui yaa Allah Ta'ala ne kis tareeqe se batlaaya. Kya ye jhoot ki inteza nahi hai. Kya wahi ka munqate ho jaana hadees se sabit nahi hai. Zakariyya Sahab ki is baat aur Durre Muqhtar ke musannif ke is jhoot ke daandey aapas mein zaroor milte hain. Jisme wo kehte hain ke Imam Abu Hanifa ne pehli raka'at baitullah ke sutoo'no'n ke darmiyan daahine paou'n par aur baaya'n paou'n daahine ke pusht par rakha aur adha Quran kahtam kiya aur doosri raka'at baa'e'n paoun par aur daahina paou'n iski pusht par rakh kar baaqi aadha Quran khatam kiya. To baitullah ki jaanib se ghaibi awaaz aai. Hamen tujhko baqshsha aur jo tera taabe hua isko baqshsha, in logo'n meinse jo tere mazhab par hain qiyamat tak.²³⁰

Isi tarha hanafiyyat ke liye Zakariyya Sahab ko jitney badey badey jhoot maarne pade'n iske liye taiyyar hain.

Hanafiyyat Ke Liye Jhoot

Zakariyya Sahab farmate hain: Imam e A'azam Abu Hanifa ne 5 lakh ahadees mein se sirf 5 ka inteqhab farmaya hai²³¹ aur iski wajah ehtiyaat hai.²³² Zakariyya Sahab ko kaise ilm hua ke Imam Sahab ko 5 lakh ahadees aati thee'n. Jabke Imam Sahab ke shagird Abdullah bin Mubarak farmte hain: Imam Sahab hadees ke maamle mein yateem the.²³³ Isi tarha hanafiyyat ke farogh ke liye raful yadain tark karne ke bare mein ek man ghadat qissa Zakariyya Sahab likhte hain: Hazrat Imam Shafai, Imam Abu Hanifa ke ehteraam mein apni tehqheeq ke khilaf kisi waqt raful yadain chhodh sakte hain.²³⁴

Ye ishaara is jhoote qisse ki taraf hai, jisme ye bayan hota hai ke Imam Shafai ne ek dafa Imam Abu Hanifa ke mazar par jaa kar 2 raka'at nafil adaa kiye aur raful yadain naa ki. Kisi ne eteraaz kiya ke aap to raful yadain ko sunnat kehte hain, phir aapne ise tark kyou'n kiya to Imam Shafai ne farmaya mujhe is qabar waale se haya aati hai.

²²⁸ *Al Furqan, Mahaana Mah Lucknow: Tazkirah Shaik ul Hadees: P238*

²²⁹ *Tazkirah Ameer Tableegh: P55*

²³⁰ *Raddul Muqhtar: V1 P22*

²³¹ *Tees Majaalis: P101*

²³² *Tees Majaalis: P101*

²³³ *Qiyam ul Lail By Marozi*

²³⁴ *Fitna Maududiyat: P18*

Kazzab ne Imam Abu Hanifa ka mazar aur mazaar par Imam Shafai ka namaz padhna sabit kiya aur Zakariyya Sahab ne hanafiyyat ke farogh ke liye ise apni kitab mein likh maara aur tehqeeq ki zaroorat bhi mehsoos naa ki aur jabke khud Zakariyya Sahab tasleem karte hain ke: Imam Sahab ﷺ ke manaaqib ki ahadees mohaddiseen ke yaha'n to kutub mauzua'at mein hain aur ahnaaf ke yaha'n manaaqib imam ki kutub mein hain jo ba-kasrat hain.²³⁵

Taqleed Abu Hanifa

Yaha'n se bhi ye baat samajh mein aati hai ke mohaddiseen aur ahnaaf ek sath nahi chal sakte. Kyou'nke mohaddiseen ne Imam Abu Hanifa ke manaaqib ki riwayaat par (sanadan majrooh hone ki wajah se) mauzoo ka hukam lagaaya hai. Magar Zakariyya Sahab mohaddiseen ke is hukam ko tasleem karne ko taiyyar nahi. Wo manaaqib e imam mein mauzoo riwayat is liye byan karna pasand karte hain ke inhe'n Imam e A'azam sabit kiya jaae aur phir khud ba-ma'a doosre logo'n ke inki taqleed ki jaae, jo ke najaaez hai.

Kyou'nke taqleed ki ta'areef ye hai: Kisi ghair ki baat par daleel ke baghair amal karne ko taqleed kehte hain, to Nabi e Kareem ﷺ aur ijmaa ki taraf ruju karna taqleed mein se nahi. Isi tarha aami ka mufti aur qazi ka aadil gawaho'n ki taraf ruju karna taqleed nahi, is liye ke inki taraf ruju nas ne wajib qarar diya hai.²³⁶

Aur Zakariyya Sahab ke nazdeek taqleed zaroori hai, jaisa ke likhte hain: Behrehaal ham log jamaati haisiyat se is zamana mein taqleed ko zaroori samajhte hain, Deobandi maslak mein ye dono cheeze'n (taqleed aur sharai tasawwuf) badi ahem hain.²³⁷

Isi tarha Zakariyya Sahab ke ek mureed Zakariyya Sahab ko likhte hain: Hamara islam, hamara maslak, hamara eteqaad wallhul azeem bilkul taqleedi hai.²³⁸

Ek jagah Zakariyya Sahab apne ek mureed ko samjhane ke liye khud hi sawal aur khud hi jawab dete hue likhte hain.

Sawal: Mazkurah arabi tabqa mein se chand ki khatir aapne taqleed chhodi yak am az kam taqleed e shaqsi chhodne mein hanafiyyat chhod di.

Jawab: Nahi, balke ma'aqool ishkalaat ka jawab diya gaya, yaani naa taqleed e shaqsi chhodi aur naa hanafiyyat.²³⁹

Abh masaajid mein aap inki zubano'n se *Nabi ka Tareeqa* aur *Nabi Ki Ta'aleem* hi phailane ka dawa sunte hain aur haqeeqat ye hai ken aa to inka tareeqa Nabi waala hai aur naa hi taleem Nabi waali, aur iska saboot Zakariyya Sahab o Iliyas Sahab se leejaye.

Nabuwwat Mein Hissadaar

Maunal Manzoor Nomani, Maulana Iliyas Sahab ka ye waqea zikar karte hain: Ek bar farmaya khuwab nabuwwat ka 46th hissa hai. Baaz logo'n ko khuwab mein aisi taraqqi hoti hai ke riyaa'at o mujaheda se nahi hoti. Kyou'nke inko khuwab mein uloom e saheeha ilqaa hote hain. Jo nabuwwat ka hissa hai. Phir taraqqi kyou'n naa hogi. Phir farmaya aajkal khuwab mein mujh par uloom e saheeha ka ilqa hota hai. Is liye koshish karo ke neend ziyaada aae. (maulana Manzoor Nomani ne is huakm ki tameel is tarha ki)

²³⁵ *Fitna Maududiyat: P18*

²³⁶ *Sharha Muslim as Saboot: P250*

²³⁷ *Fitna Maudoodiyat: P126*

²³⁸ *Mehboob ul Arefeen: P63*

²³⁹ *Zikar o Etekaaf Ki Ehmiyat: P94*

Tel Se Tafseer

Khushki ki wajah se neend kam hone lagi thi to maine Hakeem Sahab aur Doctor Sahab ke mashwara se sar mein tel (T: Oil) ki malish karaai. Jisse neend mein taraqqi hogai. Aap ne farmaya ke is tableegh ka tareeqa bhi mujh par khuwab mein munkashif hua. Allah Ta'ala ka irshad hai:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Ki tafseer khuwaab mein ilqaa hui ke tum misl Ambiya ke logo'n ke waaste zahir kiye gae ho aur is matlab ko uqhrijat se tabeer karne mein is taraf ishaara hai ke ek jagah jamkar kaam naa hoga, dar badar nikalne ki zaroorat hogi.

Ek jagah Munshi Muhammad Esa Sahab likhte hain: Tableeghi mehnat manghadat aur kisi shaqs ya jamat ki apni iqhtera'a nahi. Balke ummat ki aam bedeeni aur baatil tareeqo'n mein kamiyaabi ke zahen ko haq ki taraf badalne aur saheeh raaste par laane ke liye Allah Rabbul Izzat ne apni aadat e jaariya ke tahet is mehnat ko zahir farmaya aur is kaam ko lene ke liye khud Allah Rabbul Izzat ne hi mahez apne lutf o karam aur ummat par shafaqqat ke tahet Hazrat Maulana Muhammad Iliyas Sahab noorullah marqadah ka inteqham farmaya aur Allah hi ne Hazrat Maulana par aise usool aur tareeqe munkashif farmae jo is zamana ki be deeni aur gumrahi ka ilaaj ban sake.²⁴⁰

Dekha aapne sar mein tel ki malish se tableegh ka tareeqa ilqa hua aur ye ayat 1400 saal pehle Muhammad ﷺ par utri aur is ayat ki tafseer 14th sadee mein Iliyas Sahab par ilqaa hui aur uqhrijat se dar badar nikalne ko ta'abeer kiya gaya. Aur ye sab kuch Allah Ta'ala ne kiya, yaani inke is fareb ka bhaandha phoot gaya ke maujooda tareeqa tableegh Ambiya o Sahaaba waala hai.

Maulana Iliyas Sahab farmate hain

Taleem Thanwi Sahab Ki Tareeqa Iliyas Sahab Ka

Hazrat Maulana Thanwi ne bahot bada kaam kiya hai. Bas mera dil ye chhata hai ke taleem to inki ho aur tareeqa tableegh mera ho. Ke is tarha inki taleem aam ho jaaegi.²⁴¹

Tareeqa tableegh mera naa keh Nabi ﷺ aur Sahaba Ikram رضو ka aur Sunnat aur raasta Thaanwi Sahab ka naa ke Nabi ﷺ ka.

Maulana Iliyas Sahab Par Wahi e Ilaahi

Ek jagah Maulana Iliyas Sahab farmate hain: Iske usool maine khud apne iraade aur faham se nahi banae, balke mujhe a'ataa farmae gae hain aur mujhe hukam hua ke inke mutabiq kaam karo.²⁴²

Ye kisne ataa farmae, is kitab ke pichle safhe par hai: Allah Rabbul Izzat ne Hazrat Maulana Iliyas Sahab par usoolo'n ko munkashif farmaya.²⁴³

²⁴⁰ Tableeghi Tehreek Ki Ibteda, Iske Buniyadi Usool:54

²⁴¹ Malfuzat Muhammad Iliyas: P50

²⁴² Tableeghi Tehreek Ki Ibteda, Iske Buniyadi Usool:57

²⁴³ Tableeghi Tehreek Ki Ibteda, Iske Buniyadi Usool:56

Ye atiya khudawandi hai aur iske mutabiq amal karne ka hukam mila. Laazmi baat hai ke hukam Rab ki taraf se hi mila hai aur is hukam e ilaahi mein koi tabdeeli bhi nahi aa sakti, jaisa Miya'n Ji Muhammad Esa Sahab likhte hain: Bas usool wohi hain, jo Allah Ta'ala ne Hazrat Maulana Muhammad Iliyas par munkashif farma diye.

Hazrat Maulana Muhammad Yusuf ne bhi hamesha iska lehaz farmaya ke Hazrat Ji ke muqable mein apni baat ko nahi manwaate the. Ye kaam umra²⁴⁴ ke liye zaroori hai ke har ameer har zamana mein is baat ko pesh e nazar rakhe.²⁴⁵

Ek jagah Syed Abul Hasan Nadwi Sahaaba Ikraam mazmoon ko is tarha bayan karte hain. Allah Ta'ala ne ye ilm aapke qalb par badi quwwat se munkashif kiya tha. Aap apne rufaqa ko is usool par mazbooti se qaem rehne ke liye hidayate'n farmate the.²⁴⁶

Abul Hasan Nadwi Sahab ne isey wahi ki is qism mein shumar kiya, jisme ilm badi quwwat ke sath qalb par munkashif hota hai. Lekin Miya'n Ji Muhammad Esa Sahab ko kuch tarrdud hai, likhte hain: Hazrat Maulana Muhammad Iliyas par bazariye ilhaam ya inaaam ke munkashif hue.²⁴⁷

Usool e Tableegh Mohkam

Abh tehreer ek aur palta khaati hai aur khwab mein ilqa shuda suool par QoS ke mutabiq hone ki mohar sabt ki jaati hai, Miya'n Ji Muhammad Esa Sahab likhte hain: In par aise usool aur tareeqe munkashif farmae ke jo saraa-sar Quran o Hadees ke mutabiq hain au raise mohkam hain ke inka badal nahi ho sakta au raise mudallal hain ke koi inkar nahi kar sakta.²⁴⁸

Wahi Mein Khayanat

Aise Mudallal o Mohkam usool aur tareeqe jo QoS ke mutabiq hain, jinme tabdeeli naa-mumkin hai aur is par mazbooti se qaem rehne aur iske mutabiq amal karne ka hukam mila hai. Dekha jaae kya iske mutabiq amal bhi hua yaa nahi.

Ye Maulana Muhammad Iliyas ki zubani suniye: Allah Rabbul Izzat ne is kaam ko jis qadar mujh par khola hai iska 100 hissa bhi tumse nahi ke saka aur jitna maine tumse kaha hai iske 100 hissa par tum amal nahi kar sake.

(Abh zara Miya'n Ji Sahab ka tabserah bhi sun lejiye) Is malfooz se andaaza lagaae'n ke is mehnat ke bare mein Allah Rabbul Izzat ne aap par kya kya khola hoga, jisko aap zahir bhi naa kar sake.²⁴⁹

Aise mohkam usool aur aise quwwat se qalb par munkashif kiye. Lekin Allah Ta'ala ko iska kya faeda hua ke jisko usool batlaae wo 100 hissab hi naa bataa sake aur bataane wale ke sathi 100 hissa par bhi amal naa kar sake. Yaani amal hazaarwe'n (1000) hissa par hua.

Wahi Mein Khayanat

Abh to aap khoob samajah gae ho'nge ke tareeqa khud Bade Hazrat Ji ka hai warna Nabi ka tareeqa tableegh jo wa'az ki soorat mein hota tha, Bade Hazrat ko pasand nahi. Is liye farmate hain: Ye main jaanta hu'n ke tum tableegh mein hissa lete ho jalso'n mein taqreer karte ho, tumhari taqreer se nafa'a bhi hota hai, magar ye wo tableegh nahi jo main chaata hu'n.²⁵⁰

²⁴⁴ Umra: (T: Ameer Ki Jama)

²⁴⁵ Tableegh Ka Maqaami Kaam: P7-12

²⁴⁶ Maulana Muhammad Iliyas Aur Inki Deeni Dawat:226

²⁴⁷ Tableeghi Tehreek Ki Ibteda, Iske Buniyadi Usool: 33

²⁴⁸ Tableeghi Tehreek Ki Ibteda, Iske Buniyadi Usool: 155

²⁴⁹ Tableegh Ka Maqaami Kaam: P19

²⁵⁰ Malfuzaat Maulana Muhammad Iliyas: P37

Aur phir agar tareeqa tableegh Nabi ﷺ aur Sahaba رضی اللہ عنہم waala hota to Quran o Hadees mein iska zikar hota, naake khuwab mein ilqa hota. Ilyas Sayab aur Yusuf Sahab ne apne is 14th sadee ke tareeq ko aam karne ke liye Nabi ﷺ par bohtaan baandhne mein bhi koi jhijhak mehsoos naa ki.

Nabi Par Bohtan

Ilyas Sahab farmate hain: Huzoor ﷺ tehai hissa waqt ka ghar mein kharch karte the aur tehaai tableegh ke liye logo'n ko bhejne mein tehaai taqhlia mein.²⁵¹ Isi tarha Maulana Muhammad Yusuf Sahab farmate hain Huzoor ﷺ ne jab baher mulko'n mein kaam shuru karne ka iraada farmaya to pehle tamam Sahaba ko 3 din tak targheb di aur phir farmaya ke jis tarz par yaha'n kaam hua hai, bilkul isi tarz bahar jaa kar bhi kare'n.²⁵²

3 din tak targheeb dena aur tehaai waqt tableegh ke liye logo'n ko bhejne mein kharch karna kis hadees ki kitab mein aaya. Tableeghi ulama ka fareeza hai ke wo kam az kam iski nishandahi to kare'n taake inki isnaad ko parkha jaa sake.

Isi tarha Allah Ta'ala ya Rasool Allah ﷺ ne kaha'n hukam diya hai ke: Tableegh mein jaan ki qurbani ye hai ke Allah Ta'ala ke waaste apne watan ko chhode.²⁵³ Aur Allah Ta'ala ka ye hukam kaha'n hai ke asal fareeza Huzoor ﷺ ka yehi tha ke deen ko lekar gharon se nikal khade hona.²⁵⁴

Jab khud ye tasleem karte hain ke ye tareeqa mujh par khuwab mein ilqa hua aur isi tarha 'uqhrijat' ki tafseer ilqa hui aur ye tareeqa Nabi ﷺ ka tha, to phir khuwab mein ilqa hone ka kya maane? Ahadees ke safhaat par in ulama ko kyou'n nahi mila, phir is tareeqe ko apni taraf kyou'n mansoob kiya ke taleem Thanwi Sahab ki aur tareeqa mera. Jabke inke baqul ye tareeqa dar asal Nabi ﷺ ka hi tha. Kya is taslees jaisi gutthi ko koi suljhaaega.

Ye baat wazeh ho jaane ke baad ke Tableeghi Jamat ka tareeqa khud-saaqhta hai, zara abh is fareb ka bhi parda chaak kar leekiye ke taleem aur sunnat Muhammad ﷺ ki ya apne akaabir ki.

Taleem Thanwi Ki, Tareeqa Ilyas Ka

Zakariyya Sahab farmate hain: Agar main you'n kahu'n ke ye bhi Hazrat Dahelwi (Ilyas Sahab) ke irshad par amal hai ke taleem Hazrat Thanwi ki ho aur tareeqa Mera to iska kaun inkar karega.²⁵⁵

Ek jagah Zakariyya Sahab is ilzam (ke Maulana Thanwi ki kitabe'n naa dekhi jaae'n) ko Tableeghi Jamat se rafa'a karte hue likhte hain: Ye gol mol ilzam to doosre ilzamaat ki tarha se qabil e iltefaat nahi. Ki skis se tehqeeq kiya jaae, bil khusoos jabke tableeg ke nisaab mein Hazrat Thanwi noorullah marqada ke Behishti Zewar ko har shaqs padhta hai, padhne ki takeed ki jaati haia ur Hazrat Dahelwi ka mashoor irshad hai jo beesiyon jagah shaae ho chukka hai. Ke Taleem Hazrat Thanwi ki ho aur tarz mera ho.²⁵⁶

Ek jagah Zakariyya Sahab Ilyas Sahab ke bare mein likhte hain: Hazrat Dahelwi (Ilyas Sahab) noorullah marqada ne Hazrat Thanwi qaddas sirrah ke wisaal ke baad jo ta'aziyati khutoot apne ahabab ko likhe hain, inme Hazrat noorullah marqadahu ke esal e sawab ki takeed o targheeb aur talimaat ki tausee ki koshshih likha hai. Hazrat (Thanwi) se taluq badhane ki barkaat se istefada karne aur sath hi hazrat ke taraqqi darajaat ki koshish mein

²⁵¹ Irshadat o Maktubat Maulana Muhammad Ilyas: P55

²⁵² Marqa'a Yusufi: P80

²⁵³ Malfuzaat Maulana Muhammad Ilyas: P39

²⁵⁴ Irshadat o Maktubat Maulana Muhammad Ilyas: P85

²⁵⁵ Jamat Tabligh Par Chand Umoomi Eterazaat Aur Inke Mufassal Jawabaat: P128

²⁵⁶ As Above: P138

hissa lene aur hazrat ki ruh ki masarrato'n ko badhaane ka sabse aala aur mohkam zariya ye hai ke hazrat ki talimat e haqqa aur hidaayat par isteqamat ki jaae aur inko ziyada se ziyaada phailane ki koshish ki jaae.²⁵⁷

Jitna koi hazrat ki hidayaat par koi chalega, itna hi baqaaeda jisne neki ki dawad di, isey iska aur is par amal karne walo'n ka ajar diya jaaega.

Jis tarha Rasool Allah ﷺ ke islam ki taraf dawat dene ka ajar hadees mein aaya hai, Aap ﷺ farmate hain: Jo kisi ko hidayat ki dawat deta hai, to ise is hidayat par amal karne waalo'n ke barabar sawab milega aur inke ajar mein kuch bhi kam nahi kiya jaaega.²⁵⁸ Isi tarha Aap ﷺ ki sunnat ke bare mein Aap ﷺ ka farman hai. Jisne meri murda sunnat ko zinda kiya, to isko is sunnat par amal karne waalo'n ke barabar sawab milega aur in logo'n ke ajar mein kami nahi hogi.²⁵⁹

Jis tarha Nabi ﷺ ke baqaul inke deen aur inki sunnat par chalne ka sawab milega. Isi tarha Zakariyya Sahab ke baqul Hazrat Thanwi ki talimaat o hidayat par amal karne aur phailane par ajar o sawab milega. Aur tableegh ke is maujooda tareeqe se Hazrat Thanwi ki talimat ko hi pahilana hai. Jaisa ke Iliyas Sahab farmate hain: Hazrat Maulana Thanwi ne bahot bada kaam kiya hai. Bas mera dil ye chhata hai ke taleem inki ho aur tareeqa e tableegh mera ho. Ke is tarha inki taleem aam ho jaaegi, kyou'nke Thanwi Sahab kattar qism ke hanafi the aur ye tareeqa tableegh hanafiyyat ki goongi taleem hai.

Thanwi Sahab Ki Behishti Zewar Par Ek Nazar

Masla Number 23. Kutta, Billi, Sher waghaira jinki khaal banaane se paak ho jaati hai. Bismillah padhkar zubah karne se bhi khaal paak ho jaati hai. Chaahe banai hui ho yaa naa banai ho. Albatta zubah karne se inka gosht paak nahi hota aur iska khana bhi durust nahi.²⁶⁰

Ghusl Ka Bayan: Masla Number 6. Chhoti ladki se agar mard ne sohbat jo abhi jawan nahi hui to is par ghusl wajib nahi haa'n a'adat daalne ke liye issey ghusl karaana chhaahiye.²⁶¹

Masla Number 26. Hath mein agar koi najis cheez lag gai ho to isko kisi ne zubaan se 3 baar chaat liya to paak ho jaaega.²⁶²

Masla Number 1. Kisi ke ladka paida ho raha ho, lekin abhi sab nahi nikla, adha andar aur adha bahar hai to hosh o hawaas qaaem hain to fauran namaz padhna farz hai.²⁶³

Masla Number 9. Agar mard bhi jawan hai, aurat bhi jawan to wo dono'n apna nikah khud karaa sakte hain.

Masla Number 3. Baligh yaani jawan aurat khud muqhtar hai, chhahe nikah karey chhae naa kare aur jiske sath ji chhahe karle koi shaqs is par zabardasti nahi kar sakta. Agar wo khud apna nikah kisi se karle to nikah ho jaaega chhahe wali ko khabar ho chhahe naa ho aur wali chhahe khush hai yaa naa khush, har tarha nikah durust hai.²⁶⁴

Masla Number 10. Khawind pardes mein hai aur muddat hogai, barse'n guzar gee'n ke ghar nahi aaya aur yaha'n ladka paida ho gaya, tab bhi wo harami nahi. Isi shauhar ka hai, albatta agar wo khabar paakar inkar karega to la'an hoga aur ye shubha ke shauhar to pardes mein tha. Kaise sohbat kar sakta hai. Is liye saheeh nahi ke

²⁵⁷ As Above: 140

²⁵⁸ Muslim; Mishkat: P30

²⁵⁹ Muslim; Mishkat: P30

²⁶⁰ Behishti Zewar: P57

²⁶¹ Behishti Zewar: P69

²⁶² Behishti Zewar: P04

²⁶³ Behishti Zewar: P55

²⁶⁴ Behishti Zewar: P06

bazariye karamat ya bazariye jin waghaira aisa hona mumkin hai to shauhar ko jhoota naa kaha jaaega aur naa hi baccha haraami hoga.²⁶⁵

Masla Number 8. Bajuz khinzeer ke doosre murder ki haddi aur baal segh paak hain, inse kaam lena bhi jaez aur bechan bhi jaez hai.²⁶⁶

Masla Number 1. Agar mureed hogai peer se kabhi kabhaar koi ghalati ho gai to tauba se maaf ho sakti hai, aqhir wo bhi insan hai, khuwah ma khuwah mureedi todh kar aqeeda kharab karna naa chhahe.²⁶⁷

Masla Number. Muhib mehboob ko sunane ke liye Surah Taha ki aayat padhkar meethi cheez par phoo'n de isko khula de nez ta'aoz aurat raham par rakha jaae, yaani Quran ki ayat likh kar firaun, namrood, hamaan, shaddad, iblees waghaira ka naam likh kar ta'aoz jalaana waghaira waghaira.²⁶⁸

Masla Number 3. Agar sirf ek peer ki jagah paak ho aur doosre paou'n ko utha rahe, tab bhi kaafi hai.²⁶⁹

Thanwi Sahab Hujjat Hain

Ye to tha Hazrat Thanwi ki talimaat ki tausee ki koshish.

Abh suniye jaise ummatiyo'n par Muhammad ﷺ ki baat hujjat hai. Isi tarha Tableeghi Jamat ke bade Hazrat Jia ur Zakariyya Sahab waghaira par Hazrat Thanwi aur doosre ulama ki baat hujjat hai. Sufi Iqbal Saheb jabaran ye taleem ke bare mein ek waqea naqal karte hain: Hazrat Thanwi aur Iliyas Sahab ne Hazrat Madani (jo ke jabariya taleem ke haq mein the) ki sadaarat hain, jabariyya taleem ke khilaf ek jalsa karwaana tha. Is kaam ke liye Zakariyya Sahab ko taiyyar kiya ke wo Hazrat Madani ke paas jaae'n. Zakariyya Sahab ne masla samajhne ke liye ye ishkal pesh kiya ke agar hifz waalo'n ki bajae nazerah waale urdu hisaab bhi padh le'n to isme aapka kya harj hai. Baaqi waqea Zakariyya Sahab ki zubani suniye.

Chacha Jaan (Iliyas Sahab) ne farmaya munazera mat karo, chalo. Maine arz kiya waha'n to mujhe hi bolna padeyga pehle kuch samajh to loo'n. Maulwi Abdul Kareem ne farmaya ke Hazrat Thanwi ne dono'n ka istashna karne farmaya hai maine arz kiya ke Hazrat Thanwi kaun buzrug hain. Kahan rehte hain. Ye sunkar inka chera ghussa se laal ho gaya. Yaha'n se uth kar chacha jaan se kehne lagey ke iske to aqaaed kharab ho gae hain. Chacha Jaan ne inhi ke saamne mujhe ye faqhra sunaya. Maine kaha tajjub hai Maulwi Sahab aap itne oonche hokar bhi ye baat naa samjhe. Hazrat Zaad Majdham ka irshad mere aur aapke liye hujjat hai.²⁷⁰

Dekha aapne aqaaed kharab aise hote hain. Rasool Allah ﷺ ne farmaya: Agar Musa عليه السلام ajae'n tum mujhe chhodh kar inki pairwi karo to sirat mustaqeem se gumrah ho jaoge. Farmaya: Agar Musa عليه السلام bhi zinda hote to meri pariwee ke baghair inhe bhi koi chaara naa hota.²⁷¹

Isi tarha Abdullah bin Masood رضي الله عنه farmate hain: Agar tum Nabi ﷺ ka tareeqa tark karoge to gumrah ho jaaoge yaa kafir ban jaaoge. Yaha'n to Nabi ﷺ ki nafarmani gumrahi hai.²⁷²

Jisne Muhammad ﷺ ki nafarmani ki, isne Allah ki nafarmani ki²⁷³ Aur waha'n Thanwi Sahab ki nafarmani gumrahi hai.

²⁶⁵ Behishti Zewar: Hissa 5 Mukammal o Mudallal

²⁶⁶ Behishti Zewar: P16

²⁶⁷ Behishti Zewar: P61, Hissa nahum

²⁶⁸ Behishti Zewar: P78-86

²⁶⁹ Behishti Zewar: P67

²⁷⁰ Mehboob ul Arefeen: P30

²⁷¹ Musnad Ahmad; Mishkat: P30

²⁷² Hadees

²⁷³ Bukhari; Mishkat: P27

Yaha'n to ye targheeb hai ke: Jo meri sunnat se be-raghabti karey wo mujhse nahi.²⁷⁴

Aur Waha'n Thanwi Sahab ki sunnat se be-raghabti karne waale ke aqaaed kharab. Isi tarha ek jagah Zakariyya Sahab farmae hain: Isi tarha mureedo'n ko apne shaikh ka aisa itteba karna chhaahiye ke is par eteraaz naa kare aur adab o ta'ameel hukam shaikh ko farz samjhe kisi tarha bhi inheraf karna munaasib nahi.²⁷⁵

Kya Shaikh ka hukam bhi Allah aur Rasool ke hukam ki tarha farz ho gaya? Kya Shaikh ke hukam ke liye bhi asmaan se hi hukam utra ke is ka hukam manna farz aur nafarmani haram hai. Zakariyya Sahab par gumrahi ki maher is waqt lagti hai, jab wo Thanwi Sahab ki baat ko challenge karte hain. Lekin inke chacha ko ye kehkar eman ki tajdeed karaani padti hai ke Thanwi Sahab ka irshad mere aur aapke liye hujjat hai. Warna malum nahi, ghussa se laal hokar aur aqaaed ki kharabi ka fatwa chaspaa'n karne ke baad Zakariyya Sahab par kya kya afate'n toot-tee'n.

Aap abh samajh gae ho'nge ke jis tarha musalman Muhammad ﷺ ki baat ko challenge karke gumrah ho jaate hain, isi tarha inke haa'n Thanwi Sahab ki baat challenge karna gumrahi hai. Isi tarha jab ek shaqs waseela waali dua ke bare min istefta karte hue ye alfaz likhta hai: Jawab dalaael ke sath hona chhaahiye aur Quran o Hadees o Fiqha se sabot ho sirf ulama ke aqwaal hargiz nahi mane jaa'nge. Bahot ghaur o fikar farma kar qalam uthaaega.²⁷⁶

To Zakariyya Sahab inka in alfaz mein jawab dete hain: Aapne likha hai ke sirf Quran o Hadees aur fiqha se sabot ho warna ulama ke aqwaal hargiz naa mane jaa'nge. Iske mutalliq irz hai ke aap jaise allama ko to ye haq ho sakta hai ke ulama ke aqwaal ko hargiz naa mane'n lekin mujh jaise kami lm ke liye sab ahle haq motemad ulama ka qaul hujjat hai.²⁷⁷

Halaa'nke Quran kehta hai:

Iski Pairwi Karo Jo Rab Ki Taraf Se Tumhari Taraf
Naazil Kiya Gaya Iske Alaawa Auliya Ki Pairwee Naa
Karo²⁷⁸

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

Hujjat sirf Quran o Hadees hai, lekin Zakariyya Sahab ke haa'n har aalam ka qaul hujjat hai. Zakariyya Sahab ke haa'n talimaat inke akaabir ki hi maani jaati hain.

Nabi Ki Baraabari

Zakariyya Sahab ape aqaaed ka izhar ek mauqa par in alfaz mein karte hain: Main apne dono'n buzrugo'n Haaji Sahab aur Hazrat Madani ko aftar o mahtar samajhta hu'n. In dono'n mein jiska itteba karo mufeed hoga. Hamare akabir Hazrat Gangohi o Hazrat Nanotwi ne jo deen qaem kiya tha. Isko mazbooti se thaam lo. Abh Qasim o Rasheed paida hone se rahe. Bas inki itteba mein lag jao.²⁷⁹ Sirf ek hi bayan mein aqeede ki kitni kharabiya'n hain. Mulaheza farame'n. Aftaab o Mahtaab madani aur Thanwi Sahab ko samajhna abh musalmano ke aftaab kaun hain.

Allah Ta'ala fermata hai:

²⁷⁴ Muttafiq Alai; Mishkat: P67

²⁷⁵ Isqaalah al Quloob: P172

²⁷⁶ Kutub Fazeel Par Ishkalaat Aur Inke Jawabat: P178

²⁷⁷ Kutub Fazeel Par Ishkalaat Aur Inke Jawabat: P182

²⁷⁸ Surah Araaf: 03

²⁷⁹ Tees Majaalis: 132

Aye Nabi ﷺ Hamen Aapko Shahid Mubasshir Nazeer
Aur Allah Ki Taraf Bulaane Waala Aur Munawwar
Aftaab Banakar Bheja Hai²⁸⁰

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا

Hazrat Ayesha ؓ bayan karti hain: Duniya ka bhi ek aftar hai aur ek hamara aftar hai.

Jabir bin Samrah ؓ se riwayat hai ke ek shaqs ne Aap ﷺ ke chehre ki you'n tareef ki: Ke inka chehra to talwar (ki dhaar) jaisa hai kahan nahi balkey soorjat chand jaisa hai.²⁸¹

Isi tarha Abi Ubaida ne Rabe'e bing Ma'auz se kaha: Ke hamare liye Rasool Allah ﷺ ki tareef bayan kar, kehne lagi aye bete agar tu Rasool Allah ﷺ ko dekhta to aisa jaise sooraj tulu hota hai.²⁸²

Hazrat Abu Huraira ؓ se riwayat hai: Maine Rasool Allah ﷺ se haseen cheez nahi dekhi, jaise Aap ﷺ ke chehre par sooraj tair raha hai.²⁸³

Ye to tha Sahaba ؓ ka Nabi ﷺ ko aftar kehna, jaisa ke Zakariyya Sahab ne Thanwi Sahab ko aftar kaha. Leejiye, Nabi ﷺ ko Sahaba ؓ ka mahtaab kehna.

Jabir bin Samrah ؓ se riwayat hai: Main Nabi ﷺ ki taraf bhi dekhta aur chand ki taraf bhi, Aap ﷺ ne laal rang ka libas pehna hua tha. Aap mujhe chand se ziyaada haseen nazar aae.²⁸⁴

Isi tarha Ka'ab bin Maalik kehte hain: Jab Nabi ﷺ khush hote to Aap ﷺ ka chehra aise chamak uthta, goya ke Aap ﷺ ka chehra chand ka tukda hai.²⁸⁵

Sahaba Nabi ﷺ ko mahtaab bataate haina ur Zakariyya Sahab apne Madani Sahab ko mahtaab kehte hain. Farq aap khud karle'n.

Zakariyya Sahab kahte farmate hain: dono'n mein jiska itteba karo, mufeed hoga. Halaa'nke itteba sirf Nabi ﷺ ka mufeed hai. Isi liye Allah Ta'ala farmata hai:

Aye Nabi ﷺ Inse Keh De'n, Agar Tum Allah Se
Mohabbat Karna Chaahte Ho To Meri Pairwee Karo
Allah Tumse Mohabbat Karega.²⁸⁶

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Ek jagah farmaya:

Itteba Iski Karo Jo Tumhare Rab Ki Taraf Se Tumhari
Taraf Nazil Kiya Gaya. Iske Alaawa Auliya Ki Itteba
Naa Karo.²⁸⁷

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

Isi tarha Muhammad ﷺ farmate hain: Jo meri ataa-at karega wo to jannat mein jaaega, jo meri nafarmani karega to wo jannat mein jaane se inkar karta hai.

²⁸⁰ Surah Ahzab: 45

²⁸¹ Muslim; Mishkat: P515

²⁸² Mishkat: P517

²⁸³ Mishkat: P518

²⁸⁴ Tirmizi; Mishkat: P518

²⁸⁵ Muttafiq Alai; Mishkat: P518

²⁸⁶ Surah Al Imran: 31

²⁸⁷ Surah Araaf: 03

Zakariyya Sahab farmate hain: Hazrat Nanotwi aur Gangohi ne jo deen qaem kiya...

Deen to Allah Ta'ala ne qaem kiya. Jaisa ke Allah Ta'ala ne farmaya:

Allah Ke Haa'n Deen, Islam Hai.²⁸⁸

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Jo islam ke alaawa koi aur deen lekar aae wo issey qabool nahi kiya jaaega. Abh Zakariyya Sahab ka deen wo hai jo Nanotwi o Gangohi ne qaem kiya aur musalmano ka wo jo Allah Ta'ala ne qaem kiya jaisa ke Allah Ta'ala ne farmaya:

Aaj Maine Tumahre Deen Ko Mukammal Kar Diya Aur
Tum Par Apni Nemat Ko Poora Kar Diya Aur Tumhare
Liye Islam Ko Bataul e Deen Pasand Kiya.²⁸⁹

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Zakariyya Sahab farmate hain ke Hazrat Gangohi aur Nanotwi Sahab ke deen ko mazbooti se thaam lo. Aur Rasool Allah ﷺ ne farmaya: Mere tareeqe ko daanto'n se pakadlo²⁹⁰

Isi liye farmaya ke main tumme 2 cheeze'n chhode jaa raha hu'n. Tum hargiz gumrah nahi ho sakte agar tum ne in dono'n ko mazbooti se thaam liya. Allah Ta'ala ki kitab aur Iske Rasool ki sunnat.²⁹¹ Yaha'n Mazbooti se thaamne ke liye Kitab o Sunnat aur Zakariyya Sahab ke yaha'n Nanotwi Aur Gangohi farq waazeh hai.

Isi tarha musalmano ke liye koi aur Nabi aane waala nahi, Aap ﷺ aqhri Nabi hain. Jaisa ke Aap ﷺ ne farmaya: Main aqhri Nabi hu'n, mere baad koi Nabi nahi aaega.²⁹² Is liye qiyamat tak ke liye itteba Muhammad ﷺ ki jaae. Aur Zakariyya Sahab ke liye abh koi (aur) Qasim o Rasheed paida hone se rahe, bas inki itteba mein lag jao.

Gangohi Ki Sunnat Ki Itteba

Isi tarha Maulana Taqiuddin Nadwi Sahab ye unwan bandh kar ke (akaabir ke tareeqa ko lazim pakdo) Zakariyya Sahab ka ye farman naqal karte hain: Hamare buzrugo'n ki ek ek adaa daa'nto'n se pakadne ke qabil hai. Jabse maine suna hai ke Hazrat Gangohi qadas sirrah 30 tareeqh ko *Alam Tara Kaif* se taraweesh padhte the. Agar aaj chand naa hua hota. To mera bhi iraada tha ke Abdul Raheem se kahu'n ke *Alam Tara Kaif* se Taraweesh padhade.

Allah ka farman hai:

Tumhare Liye Tumhare Rasool ﷺ Ki Zindagi
Behtareen Uswa Hai²⁹³

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Aur Zakariyya Sahab ke liye buzrugo'n ki zindagi. Aap ﷺ ne farmaya ke Allah Ta'ala ne mujhse pehle bhi jitney Ambiya bheje inke hawari o sahaba banae. (inka kaam kyat ha): Jo iski sunnat ko thaamte aur iske hukam ki pairwi karte isi tarha Zakariyya Sahab apne buzrugo'n ki sunnat ko thamte hain. Zakariyya Sahab ke mureed khaas Sufi Iqbal Sahab Tableeghi Jamat ke aqaaed ka izhar in alfaz mein bhi karte hain. Aap (Hazrat Gangohi) ne kai martaba ba-haisiyat tableegh ye alfaz zuban faiz tarjuman se farmae the ke: Sun lo haq wohi hai jo

²⁸⁸ Surah Al Imran: 19

²⁸⁹ Surah Maeda: 03

²⁹⁰ Tirmizi; Mishkat: P30

²⁹¹ Muwatta Imam Maalik; Mishkat: P31

²⁹² Hadees

²⁹³ Surah Ahzab: 21

Rasheed Ahmad ki zuban se nikalta hai aur main ba-qasam kehta hu'n ke main kuch nahi, magar is zamana mein hidayat o najat mauqoof hai mere itteba par.²⁹⁴

Haq wohi hai jo Rasheed Ahmad ki zuban se nikle aur Rasool Allah ﷺ farmae'n: Meri zuban se haq hi nikalta hai. Aur haq nikalne ki wajah kya hai wo ye ke ye sifat sirf Aap ﷺ kit hi.

Nabi Khuwahishaat Se Kalam Nahi Karte Wo Wahi Hoti
Hai Jo Inki Taraf Ki Jaati Hai.²⁹⁵

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Isi tarha Gangohi Sahab kahe'n: Hidayat o najat meri itteba par mauqoof hai aur Rasool Allah ﷺ farmae'n: Jo meri ataa-at karega wo Jannat mein jaaega.²⁹⁶ Kya in tamaam ilqa, ilhaam, anaam, inkeshafaat aur atayaat ke darparda kahee'n Maulana Iliyas Sahab ko inke sawanhe nigar Sahaba ﷺ aur Paighambar ke dosh ba-dosh to bithane ki sazish nahi kar rahe. Tehriyat se to waqai nabuwwat ke mansab ki taraf pesh qadmi nazar aati hai.

Sahaba Ki Barabari

Abul Hasan Nadwi likhte hain: Ammi Bi Maulana par bahot shafeeq thee'n. Farmaya karti thee'n ke aqhtar mujhe tujhse Sahaba ﷺ ki khushbu aati hai. Kabhi peeth par mohabbat se hath rakh kar farmatee'n kya baat hai ke tere sath mujhe Sahaba ﷺ ki Sahaaba Ikraam soorat chalti phirti nazar aati hain. Maulana Maulana Iliyas Sahab mein ibteda se Sahaba Ikram ﷺ ki waalehaana shan ki ek adaa aur inki deeni be-qarari ki ek jhalak thi. Jisko dekh kar Maulana Mehmood ul Hasan Sahab (Shaikh ul Hind) bhi farmaya karte the ke Jab main Maulwi Iliyas ko dekhta hu'n to mujhe Sahaba Yaad aajaate hain.²⁹⁷

Ek jagah Miya'n Ji Muhammad Esa Sahab likhte hain: Ahle Baseerat ne aap mein se Sahaba ki khusbhu mehsoos ki.²⁹⁸

Aur ye baat jawani ya uddhed pan kin ahi, balke bachpan ki hai. Jaisa ke Miya'n Ji Muhammad Esa Sahab ki is tehreer mein saraahat milti hai: Hazrat Shaikh ul Hind ne jab pehli baar (bachpan mein²⁹⁹) aapko dekha to farmaya is bacche se mujhe Sahaba ki boo aati hai.³⁰⁰

Aur inke jism se ye khushboo haqeeqi thi. Jaisa ke Miya'n Ji Muhammad Esa Sahab likhte hain: Aap (Ammi Bi) Aqhri umar mein nabina ho gai thee'n, is liye dikhai kuch naa deta tha. Hazrat ki khushboo se hi pehchaan leti thee'n.³⁰¹

Jis shaqs ke bachpane ka ye aalam ho ke iske badan se Sahaba ki khushboo aae aur iski ma'aiyat mein Sahab aki Sahaaba Ikraam soorate'n chale'n. To inki jawani ki manzil ke urooj ka andaza lagaana har ek ka kaam nahi.

Ayyub Qadri Sahab likhte hain: Hazrat Maulana Muhammad Yusuf ko dekh kar malum hota tha ke Hazrat Sahaba Ikram ﷺ bhi kuch is tarha ke ho'nge.³⁰²

Qadri Sahab ne to Yusuf Sahab ko hi Sahaba jaisa banaya tha, lekin Munshi Muhammad Esa Sahab ne to ek hazrat ki zuban saari jamat ko hi Sahaba ki Sahaaba Ikraam jamat qarar de diya. Chunache likhte hain: (Hazrat Thanwi

²⁹⁴ Isqaalah al Quloob: P109

²⁹⁵ Surah Najam: 03

²⁹⁶ Hadees

²⁹⁷ Maulana Iliyas Aur Inki Deeni Dawat: P351; Wali e Kamil: P111; Tazkira Ameer Tableegh: P56

²⁹⁸ Tableegh Ka Maqami Kaam: P37

²⁹⁹ Tableeghi Tehreek Ki Ibteda Aur Iske Buniyadi Usool: P34

³⁰⁰ Tableegh Ka Maqami Kaam: P132

³⁰¹ Tableeghi Tehreek Ki Ibteda Aur Iske Buniyadi Usool: P34

³⁰² Marqa'a Yusufi: P54

Sahab ne) phir ahle majlis ki taraf muqhatib hokar farmaya ke kisi ko ye dekhna ho ke Hazrat Sahaba kaise the to in logo'n ko dekh lo.³⁰³

Hamara aqeeda ye hai ke poori kaenaat ke afraad mil kar bhi ek adna se sahabi ka muqabla nahi kar sakte. Aur jaisa ke Allah ke Rasool ﷺ ne farmaya ke agar ye Sahaba ek mud ya nisf (mud) jo Allah Ta'ala ke raaste mein kharch kare'n to tum ohad pahad jitna sona bhi kharch karke inke muqable mein nahi aasakte.³⁰⁴

Lekin Yusuf Sahab (Hazrat Ji) apne mureed ko ek hadees sunate hain, jiska tazkira wo you'n karta hai: Aap se hadees suni thi, jiska mafhoom kuch is tarha hai ke ek waqt aisa aaega, jab zina aam ho jaaega aur khule aam zina hoga aur jo shaqs zina ke khilaf ye kahega ke Allah se dar aur zaraa hat kar aadh mein karle to is shaqs ka sawab Sahaba Ikram رضى الله عنه ke sawab ke barabar hoga.³⁰⁵

Kya ye saheeh hadees ke alfaaz hain ke sirf ye baat kehne se banda Sahaba ke sawab ke barabar paho'nch jaata hai. Hargiz Nahi. Ye to thi Sahaba رضى الله عنه ki barabari aur zara tanqees bhi sun le'n.

Tanqees e Sahaba

Rasool Allah ﷺ ne Sahaba ko musalsil roze rakhne se mana farmaya aur khud roze rakhe. Iski wajah ye batlaai: Mera rab mujhko khilata pilaata hai.³⁰⁶

Abh zarur Zakariyya Sahab ki naani ki ruhaani bulandi bhi mulaheza farmae'n, Abul Hasan Nadwi Sahab likhte hain: (Maulana ki naanika) aqheer zamana mein ye haal tha ke khud khana talab nahi farmati thee'n, kisi ne laakar rakh diya to khaaliya. Ghar badaa tha. Agar kaam ki kasrat aur ziyadati mashghuliyat ki wajah se khayal naa aaya to bhooki baithi rehtee'n. Ek martaba kisi ne kaha ke aap aise zoa'af ki haalat mein kaise be-khaai (T: Bhooki) rehti hain. Farmaya: Alhamdulillah main tasbihaat se ghiza haasil kar leti hu'n.³⁰⁷

Jaha'n Sahaba ki inteza, waha'n inki ibteda hoti hai. Wo to khud Nabi ﷺ samet khana naa mile to pet par patthar bandh lete hain aur ye zikar se bhi kaam nikaal leti hain. Kya is waqea se Sahaba ki tanqees ka pehlu nahi nikalta. Sooch leejiiyega isi tarha sulah hudaibiyya ke mauqe pr kuffar ki taraf se guftagu ke liye aane waale shaqs ne wapas paho'nch kar kaha tha ke tum inka muqabla nahi kar sakte. Maine bade bade badshaho'n ke darbar dekhe hain, jo izzat is Nabi ﷺ ke manne waale apne Nabi ﷺ ki karte hain, wo izzat koi darbari bhi apne badshah kin ahi karte. Maine in logo'n ko inke Nabi ﷺ ke wazu ke pani ke qatro'n ko fiza hi mein uchakte dekha hai ke wo isey zameen par girne hi nahi dete. Agar kisi ko koi boond naa mile to apne sathi ke hath ki taree se apna hath geela kar leta. Hatta ke thook bhi zameen par girne nahi dete. Ye thi mohabbat ki inteza jo Sahaba رضى الله عنه apne Nabi ﷺ se karte the, jiska eteraaf wo Makka ka mushrikh bhi kar raha hai.

Balgham Peena

Abh zara qabeele ke mureed ki peer se mohabbat mulaheza farma leejiiye: Zakariyya Sahab farmate hain ke maine apne akaabir ki apne shaikh se mohabbat waqai ishq ke darje se bhi ziyada paa'i. A'ala Hazrat Gangohi noorullah marqadahu paan nahi nosh farmaya karte the. Lekin ugaldan rehta tha. Kabhi kaa'nsi waghaira mein balgham isme hota tha. Sookh bh I jaata tha. Hazrat Shaikhul Hind noorullah marqadahu ne ek martaba ugaaldan ko bahot chupke se koi naa dekhe uthaaya aur bahar lejakar isko dhokar pee liya.³⁰⁸

³⁰³ Tableeghi Tehreek Ki Ibteda Aur Iske Buniyadi Usool: P51

³⁰⁴ Muttafiq Alai; Mishkat: 553

³⁰⁵ Tazkirah Ameer Tableegh Maulana Yusuf Sahab: 137

³⁰⁶ Hadees

³⁰⁷ Maulana Ilyas Aur Inki Deeni Dawat: P50; Wali e Kaamil: P111

³⁰⁸ Akaabir Ka Sulook o Ehsaan: P91

Dekha aapne itni mohabbat to Sahaba ﷺ bhi apne Nabi ﷺ se naa karte ho'nge, wo bhi thook waghaira apne jism par malte the aur yaha'n balgham ke ugaldan tak pee liye jaate hain. Kya is tarha sulah hudaibiyya ke waqiye ka muqabla is waqe se karne mein Sahaba ki tauheen to nahi hoti.

Mansab e Nabuwwat Ki Taraf Pesh Qadmi

Ye to thi Sahaaba Ikraam ﷺ tak rasaai aur tanqees e Sahaba, Abh leekiye mansab e nabuwwat ki taraf pesh qadmi.

Abul Hasan Nadwi Sahab likhte hain: Maulana (Iliyas) farmate the, jab main zikar karta tha to mujhe ek bojh mehsoos hota tha. Hazrat se kaha to Hazrat Tharra gae, aur farmaya ke Maulana Muhammad Qasim Sahab ne yehi shikayat Haji Sahab (imdadullah muhajir makki) se farmai to Haji Sahab ne farmaya ke Allah aapse koi kaam lega.³⁰⁹

Malum nahi ye Abul Hasan Nadwi ke qalam ki laghzish hai yaa amadan aise kiya gaya hai ke Haji Imdadullah Muhajir Makki ke jawab ke naqal mein khiyanat ki gai hai. Wo shayad is kalam (jiski taweel mumkin naa thi) se Maulana Iliyas Sahab ko Nabi ke dosh ba-dosh khada dekhar ghabra gae ho'nge. Ke Muqhalefeen ka mu'n kaise band kare'nge. Lehaza is jawab ko hi gol mol kar gae. To leekiye ham Qasim Nanotwi Sahab ki shikayat aur Haji Imdadullah Muhajir Makki ka jawab min o a'an naqal karte hain. Qasim Nanotwi Sahab ne jab Haji Imdadullah Muhajir Makki se ye shikayat ki ke jaha'nt asbeeh lekar baitha ek museebat hoti hai. Is qadar giraani ke jaise 100 mann ke pathar kisi ne rakh diye. Zuban o qalb sab basta ho jaate hain.³¹⁰ Is par Haaji Sahab ne ye jawab diya: Ye nabuwwat ka aap ke qalb par faizan hota hai aur ye saqal hai jo wahi ke waqt mehsoos hota tha. Tumse Haq Ta'ala ko wo kaam lena hai jo nabiyyo'n se liya jaata hai aur yehi waqea Maulana Iliyas Sahab ko pesh aaya, yaani inke qab par bhi nabuwwat ka faizan hota tha (jise sunkar Gangohi Sahab tharra jaate hain) aur MMIS ko bhi Nabi ﷺ ki tarha nuzool e wahi ki giraani mehsoos hua karti thi aur wahi ka utarna pichle safhaat mein guzar gaya. Abh kami kis cheez ki reh gai.

Iliyas Sahab sirf nuzool ki Sahaaba Ikraam giraani mein mumaalesat nahi rakhte, balke Maulana Iliyas Sahab ki aksar sifaat Nabi ﷺ se milti julti hain.

Nabi Se Sabaqat

Sufi Iqbal Sahab likhte hain: Ek dafa Hazrat (Zakariya Sahab) ne ek buzrug se jinko makashfe mein bargaah nabuwwat mein hazri naseeb ho jaati hai, apne ek safar ke iraade ke mutalliq istawaab karaya to waha'n (Nabi ﷺ) se irshad hua ke inke (Hazrat Shaikh ke) dil mein jo khayal aata hai wo oopar (asmaan) hi se aata hai.³¹¹

Ek jagah Sufi Iqbal is waqea ko zaraa waazeh alfaaz mein bayan karte hain: Ek dafa ek zakir shaghil sahab huzoori ne Hazrat Shaikh (Zakariya Sahab) ke mutalliq Huzoor ﷺ se suna ke inke dil mein jo khayal aata hai, wo oopar (asman) se aata hai.³¹²

Pehle hawala mein Sufi Iqbal ne Nabi ﷺ ki bajae waha'n aur Allah ki bajae oopar ka nukta istemal kiya. Leejiye abh zara aur khul gae hain. Likhte hain inke dil mein jo aata hai in sha allah, allah hi ki taraf se aata hai. Lehaza itmenan rakho.³¹³

³⁰⁹ Maulana Iliyas Aur Inki Deeni Dawat: P55

³¹⁰ Sawanhe Qasmi: V1 P285

³¹¹ Mehboob ul Arefeen: P52

³¹² Majaalis Zikar: P12

³¹³ Hazrat Shaikh Ka Itteba e Sunnat Aur Ishq e Rasool: P111

Insaf ke daman ko zara thamiye aur so'nchiye kya ye Nabi se bhi sabaqat lejaana nahi. Muhammad ﷺ ki 2 haisiyate'n hain, ek Muhammad Rasool Allah ﷺ ki, ke jiske bare mein Quran kehta hai:

Nabi Khuwahishaat Se Kalam Nahi Karte Wo Wahi Hoti
Hai Jo Inki Taraf Ki Jaati Hai.³¹⁴

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Aur doosri haisiyat Muhammad bin Abdullah ki hai, ke jisme shahed ke haram karne, jung e badar ke qadiyo'n ka fidiya lene, Hazrat Zaid ko Hazrat Zainab se ilaaheda naa hone ka mashwara dene, Bareera laundi ko mughees se nikah fasaqh naa karne ka mashwara dete hain. Yaa jaise tabair nahal ka waqea aata hai. Aap farmate hain: Jab main tumko deen ke kisi maamla ka hukam du'n to ise bajaa laao. Aur jab main apni raae du'n to main insan hu'n.³¹⁵

Ye aise umoor hain jinke bare mein aapka ye farmana ke duniya ke mamelaat tum mujhse ziyada jaante ho aur abh Zakariyya Sahab ki ki ruhani parwaz dekhiye ke har khayal wahi e ilaahi hota hai. Aur Allah kit araf se aata hai jisme ghalati ke imkan ka shaaeba tak nahi hota (Allah re ghazab)

Aur dil mein khayal kis waaste se aata hai, Maulana Manzoor Nomani Sahab likhte hain: Yaa to min jaanib Allah Hazrat Shaikh ke qalb par waarid hua.³¹⁶

Isi tarha ki baat Muhammad Yusuf Sahab ke bare mein hai: Maulana Muhammad Yusuf ki taqareer aksar ilaahim tarz ki hoti thee.³¹⁷

Kyou'nke Maulana Taqiuddin Nadwi Sahab, Zakariyya Sahab ki Nabi waali sifat bayan karte hain. Jab farishte aakar Nabi ﷺ ke bare mein kehte hain: Inki aankh'en soti hain, aur dil jaagta hai.³¹⁸

Aur yehi sifat Zakariyya Sahab ki hai, likhte hain: Kuch der ke baad kuch der ke liye araam farmate, magar تنام عینای ولا ینام قلبی ki tarha kaifiyat rehti.³¹⁹

Shayad kehne ka matlab ye hai ke neend mein bhi choo'nke wahi e ilaahi asakti hai aur qalb par warid ho sakti hai. Is liye dil bedar hi rehta hai aur shayad Nabi ﷺ ki tarha sone ke baad bhi inko wazu ki zaroorat nahi hoti hogi.

Allah re... ye juraa-at, ye to nabuwwat ke muqable the Zakariyya Sahab ke, abh inke peer ki bhi sun leegiye. Zakariyya Sahab apne peer Maulana Abdul Qadir Sahab ke a'atiyaat dene ke bare mein likhte hain: Mere dene par inkar naa kiya karo, main hukam se deta hu'n.³²⁰

Jaisa ke Rasool Allah ﷺ ne Hazrat Umar ؓ ko maal e zakat mein se dete hue farmaya tha, jabke Hazrat Umar ؓ ne inkar karte hue kaha tha mujhse ziyada ghareeb ko de de'n. Aap ﷺ ne farmaya: Isey lelo aur lekar sadqa kardo. Isi tarha Zakariyya Sahab ke buzrug ne keh diya, mere dene par inkar naa kiya karo. Wo shayad isi liye ke ye buzrug 'apni khuwahishaat se kalam nahi karte wo wahi hoti hai jo inki taraf ki jaati hai' ke kamil namuna the.

³¹⁴ Surah Najam: 03

³¹⁵ Muslim; Mishkat: P28

³¹⁶ Tazkirah Shaikh ul Hadees: P14

³¹⁷ Tazkirah Ameer Tablegh: P269

³¹⁸ Bukhari; Mishkat: P27

³¹⁹ Tees Majaalis: P29

³²⁰ Akaabir Ulama Deoband Itteba Shariat Ki Raushni Mein: P71

Allah Aur Nabi ﷺ Se Pooch Kar Amal Karna

Zakariyya Sahab farmate hain: Hamare buzrug'o'n mein Ameer Khan Sahab, ameer ar riwayaat hain. Wo haj gae, waha'n ek naqshebandi buzrug se bahot mutassir hue. Ek martaba inho'n ne farmaya ke maine Huzoor e Aqdas ﷺ ki ijazat ke baghair koi kaam nahi kiya, jab Ameer Khan wapas aae, to Gangoha haazir hue aur Hazrat Aqdas Gangohi ka badan daba rahe the. Hazrat ko ye qissa sunaya. Magar Hazrat ne koi tawajje nahi ki to inho'n ne dobara dariyaft kiya. Hazrat Aqdas Gangohi ne farmaya ke suno 10 saal pehle tak to main Hazrat Haji Sahab se (jo Makkah Moazzama mein the) dariyaft kiya karta tha aur iske baad baraah e raast Huzoor e Aqdas ﷺ se dariyaft karta hu'n, ye jo tumne sunaya wo akabir naqshebandiya ke dil behlaane ke liye hai.³²¹

Ye to thi Hazrat ki parwaz Muhammad ﷺ tak abh zara hazrat ki parwaz ki bulandi bhi dekh le'n.

Hazrat Gangohi ka irshad hai ke: (fanaa fish shaikh ki haalat mein) kamil 3 saal tak Hazrat Haji Sahab se pooche baghair koi qadam nahi uthaya. Iske baad (fana fir rasool ki haalat mein) kamil 3 saal Huzoor ﷺ se pooche baghair koi harkat nahi ki. Iske baad khamosh ho gae, lekin poochne par farmaya, phir aage ehsan ki haalat rahi. Banda ne isi haalat ka zikar kiya ke pooch kar amal karte hain.³²²

Ehsan ke maane ye hai, jaisa ke Jibrael عليه السلام ne Nabi ﷺ se poocha tha ke Ehsan kya hai. Aap ﷺ ne farmaya: ye ke tu Allah ki aise ibaadat karey ke goya tu isko dekh raha hai aur agar ye haalat naa ho to ye ke wo tujhe dekh raha hai.³²³

Lekin Allah Sufi Iqbal ka bhala kare, ke isne baat khol di ke ye ibaadat ka masla nahi, balke 'pooch kar amal karne ka masla tha'.

Jo Ehsan (bayan karda) se buland tar hai. Jiski ibteda Ambiya ki inteha se shuru hoti hai. Kyou'nke Nabi ﷺ ka apne liye shahed ko haram karna, jung e badar ke qadiyo'n ko fidiya lekar chhod dena. Jung e Tabuk mein munafeqeen ko jung mein naa jaane ki ijaazat dena waghaira kaam apni marzi se kiye. Jis par Allah ne girافت ki.

Lekin inka ek ek amal pooch kar hota hai aur kyou'n naa ho. Is liye ke inki parwaz ki bulandi Ambiya se bhi buland hai. Yaqeen nahi aata to mulaheza farmaiye. Rasool Allah ﷺ ne jab Jibrael عليه السلام se jaldi jaldi aane ko kaha to Quran ki ye ayat utri.

Ke Ham To Allah Ke Hukam Se Utarte Hain.³²⁴

وَمَا تَنْزِيلُ إِلَّا بِأَمْرِ رَبِّكَ

Aur انقطع الوحي ke baad Jibrael عليه السلام kisi shaqs ke paas nahi aae. Kyou'nke wahi to abh utarti naa thi. Lekin yaha'n wahi to door ka masla reh gaya. Inke buzrug'o'n ke haa'n Jibrael عليه السلام khaadim ke taur par khade rehte hain.

Jibrael عليه السلام Khadim

Zakariyya Sahab likhte hain: Hussain bin Hai kehte hain ke mere bhai ka jis raat mein inteqal hua inho'n ne mujhe awaz dekar paani maanga, meri namaz ki niyyat band rahi thi. Main salam pher kar paani lekar gaya wo farmane lage ke main to pee chukka. Maine kaha, aapne kaha'n se pee liya. Ghar mein to mere aur aapke siwa

³²¹ Teen Majaalis: P211

³²² Mehboob ul Arefeen: P57

³²³ Bukhari; Mishkat: P6

³²⁴ Surah Mariyam: 64

koi aur nahi hai. Kehne lage, Hazrat Jibrael عليه السلام abhi paani laae the, wo mujeh paani pilagae aur ye farma gae ke tu aur tera bhai in logo'n mein hain jinpar Haq Ta'ala ne inam farma rakha hai.³²⁵

Leejiye Jibrael عليه السلام ko fauran pehchaan bhi liya, shayad bachpan ke sathi ho'n. Paani bhi pilaagae aur khushkhabri dekar *Ashra e Mubasshira* waali list mein daqhil kar gae.

Ilhaam hi Ilhaam

Aur yehi haalat chote Hazrat Ji kit hi. Mufti Aziz ur Rahman Sahab likhte hain: Is waqt Hazrat Ji ne josh mein aakar apne azm ka izhar kiya. Ek waqt aaega tum Iraq jaaoge, Misr jaaoge, lekin is waqt ye kaam ruju e aam iqhteyar kar chukka hoga. Malum aisa hota hai ke ye awaz e ilaahi thi. Jisko sharf e qabooliya haasil ho chukka tha.³²⁶

Ek aur jagah Maulana Muhammad Yusuf (Hazrat Ji) ke bare mein hai: Is ke sath dauran e guftagu aur dauran e taqreer mein aise ma'afi ka warood hota, jisko award aur takeleef yaa nukta afreeni se koi ilaaqa naa tha. Balke saaf malum hota tha koi aur taqat inse ye mazameen aur haqaaeqh o ma'arif karwa rahi hai. Wo sirf iske naaqil³²⁷ hain.

*Gafta wa Gafta Allah Bod..... Garche Az Halqoom Abdullah Bod*³²⁸

Ek jagah Sufi Iqbal Sahab, Zakariyya Sahab ke bare mein likhte hain: Ek dafa Hazrat ne ek buzrug se jisko makashfe mein bargaah e nabuwwat mein hazri naseeb ho jaati hai. Apne ek safar ke iraade ke mutalliq istaswaab karaya to waha'n se irshad hua ke inke dil mein jo khayal aata hai, wo oopar hi se aata hai. Safar ke mutalliq farmaya ke isse bada aur kya kaam ho sakta hai.³²⁹

Khayal tak oopar se aana, Nabi se bhi sabaqat le jaana nahi warna Nabi ne shahed haram kiya to Allah ne giraft ki. Jung e tabuk ke mauqa par logo'n ko ijaazat di to Allah Ta'ala ne wajah poochi. Nabeen Ibne Umme Maktoom se be-raghabti Sahaaba Ikraam dikhai to Allah Ta'ala ne daa'nta. Lekin yaha'n to khayal bhi aae to oopar se hi abh khud hi faisla kare'n ke maqam kiska oo'ncha aur in tamam khurafaat ki wajah kya hai. Ye bhi sun leejiye.

Maulana Iliyas Ka Allah Se Khaas Talluq

Maulana Muhammad Manzoor Nomani Sahab likhte hain: Allah Ta'ala ka khaas talluq baik waqt bahot se bando'n se bhi hota hai. Lekin khaas al khaas bas kisi ke sath hi hota hai. Aur mere khayal mein is Hazrat Dahelwi (Maulana Muhammad Iliyas) ke sath Allah ka talluq khaas al khaas qism ka hai.³³⁰

Aur ye khaas al khaas talluq bachpan se hi tha, isi liye Hazrat Miya'n Ji Muhammad Esa Sahab likhte hain: Allah ki rahmat ko josh aaya aur insano'n par karam farmaya aur Hazrat Maulana Muhammad Iliyas MN ko roz e awwal se hi muntaqhab farmakar paidaesh se hi tarbiyyat ka ghaibi intezam jaari farmadiya.³³¹

Jis tarha Ambiya ki ghaibi tarbiyat shuru se hoti hai ke kahee'n nabuwwat waali chadar daghdaar naa ho jaae. Isi tarha Iliyas Sahab is sifat mein Ambiya ke baraabar hue aur ye roz e awwal se hi Ambiya ki tarha ghaibi intezam tarbiyyat kyou'n hua iske liye Ambiya ki tarha inse bhi kaam lena tha. Is liye Maunala Iliyas Sahab

³²⁵ *Maut Ki Yaad: P51; Fazeel e Sadaqat: P663*

³²⁶ *Tazkirah Ameer Tableegh Maulana Muhammad Yusuf: P133*

³²⁷ *Naaqil: T: Naqal Karne Waale*

³²⁸ *Hazrat Ji Ki Yadgaar Taqreere'n: P165*

³²⁹ *Mehboob ul Arefeen: P52*

³³⁰ *Malfuzaat Shah Muhammad Iliyas: P6*

³³¹ *Tableegh Ka Maqami Kaam: P37*

farmate hain ke: Madina Munawwara ke is qiyam ke dauran mmein mujhe is kaam ke liye amar hua aur irshad hua ke ham tumse kaam le'nge.³³²

Aur khud Maulana Ilyas ki zubani ye bhi sunte jaaiye ke wo misl ambiya ke hain, farmate hain: Allah ka ye irshad: *Kuntu Khaira Ummatin.....* ki tafseer khuwab mein ye ilqa hui ke tum misl Ambiya ke logo'n ke waaste zahir kiye gae ho.³³³ Zakariyya Sahab misl ambiya ke logo'n ke waaste zahir kiye gae aur inse kaam lena hai lekin ye kis ne kaha ke tumse kaam lena hai, ye bhi zara samaa-at kar hi le'n.

Nabi ﷺ Ka Ilyas Sahab Ko Hukam

Ba riwayat Haji Abdul Rahman Sahab Marhum, Hazrat Ji ko is kaam ke karne ki himmat naa hoti thi, lekin Huzoor e Akram ﷺ ne farmaya tab is kaam ko iqhteyar kiya³³⁴ aur Nabi ﷺ kisi ke khuwab mein aae ke tujhse kaam lena hai aur kisi ko waise hi qabar se ishara kar diya. Zakariyya Sahab farmate hain: Ek martaba khuwab mein mujhe Janab Rasool Allah ﷺ ki ziyarat hui, Hazrat Gangohi noorullah marqadahu Huzoor ﷺ ke qareeb tashreef farma hain. Aapne Huzoor e Akram ﷺ se shikaya ki ke Zakariyya ko Huzoor e Akram ﷺ ki khidmat mein haazri ka ishtiyag bahot ho raha hai, magar mera ji you'n chhae ke isse kuch aur kaam liya jaae. Huzoor e Akram ﷺ ne farmaya ke haa'n isko yaha'n aane ka ishtiyag bahot hai, magar mera bhi you'nhi ji chhaah raha hai ke isse kuch aur kaam liya jaae. Is khuwab ke baad main bahot hairat mein pad gaya. Magar kuch dino'n baad cha-cha jaan ka waqea yaad aaya wo ye hai ke jab cha-cha jaan (Hazrat Maulana Muhammad Ilyas Sahab) Madina Munawwara aae to inka iraada yaha'n teher jaane ka hua Rauda e Aqdas se ishara hua ke Hindustan jaao, tumse kaam lena hai.³³⁵

Rasool Allah ﷺ ki nazar minteqhab maulana Muhammad Ilyas aur phir Zakariyya Sahab par kyou'n padi. Is liye ke baqaul Sufi Iqbal ye hazraat in sifaat e aaliya ke haamil the, likhte hain: Imam waqt wali e kaamil, jiska sochna Allah aur minallah tha wo inayat e ilahi ke ruqh ka idraak karne waala tha. In jaiso'n ke mutalliq piraan e peer Shaihi Abdul Qadir Jilaani Hambali farmate hain ke Auliya ke quloob iraada khudawandi ka darwaza hote hain aur buzrug'o'n ne farmaya kaha'n inke ifkaar o taujihaat tawajje ilallah se muttahir hote hain aur inke quloob nazar e baari ta'ala aur tajalliyat e ilaahi ke mahel hote hain.³³⁶

Jinka sochna minallah aur wo inayat ilaahi ke ruqh ke idraak karne waale. Jinke quloob iraada khudawandi ka darwaza aur tajalliyat e ilaahi ke mahel ho'n inka maqam kaise Nabi ﷺ se kam ho sakta hai. Aisa Mehsoos hota hai ke ye inhe'n kisi tarha bhi Nabi ﷺ se kam nahi samajhte. Isi liye to wo ayaat jisko Abu Bakar Siddiq ؓ ne imam e kaenaat ki wafaat par tilawat karke Sahaba ؓ ko Aap ﷺ ki wafat ka yaqeen dilaaya tha. Wohi ayat Imam Sahab ki wafat ki afwah aur wafaat ke mauqa par tilawat ki gai.

Nabi ﷺ Se Mumasalat

Abul Hasan Nadwi Sahab maut ki afwah ke bare mein likhte hain: Khabar ki tardeed ki gai, magar bar-waqt mosar nahi hui aur bada majma ho gaya. Ye sunnat bhi adaa ho gai. Maulana Manzoor Sahab ne masjid ke neeche daraqht tale maut ke mazmoon par ek bar mahal aur musar taqreer ki.³³⁷

³³² Maulana Muhammad Ilyas Aur Inki Deeni Dawat: P91

³³³ Malfuzaat Shah Muhammad Ilyas: P45

³³⁴ Irshadat o Maktubat Ilyas Sahab: P35

³³⁵ Majalis Zikar: P11; Zikar o Etekaaf Ki Ehmiyat: P6

³³⁶ Majalis Zikar: P12

³³⁷ Maulan Ilyas Aur Inki Dini Dawat: P189

Isi tarha Iliyas Sahab ki wafat ki manzar kasha karte hain: Shaikh ul Hadees Sahab aur Maulana Muhammad Yusuf Sahab ko hukam hua ke logo'n ko neeché maidan mein jama kiya jaae aur inse khitaab kiya jaae. وما محمد الا رسول قد خلت من قبله الرسل ke mazmoon se badh kar is mauqa ke liye ta'aziyat aur maua'azat kya ho sakti thi.³³⁸

Sochne ka maqam hai, aqhir Maulana Iliyas Sahab ki wafat ke mauqa par baar baar is ayat ki tilaawat ka kya mauqa tha, jabke maut ke bare mein Quran e Majeed mein beshumar ayaat maujood hain. Kya issey is shubha ko taqwiyat nahi milti ke Iliyas Sahab ke murideen ki nazar mein inka maqam Nabi ﷺ se kisi tarha kam naa tha. Warna kisi Imam, Mohaddis, Mufasssir aur Waliallah ki wafat par inke motaqideen ne is ayat ki baar baar tilaawat nahi ki.

Ye to tha maqam e aaliya Maulana Muhammad Iliyas Sahab ka, inke manne waalo'n ki nazar mein abh Maulana Muhammad Yusuf Sahab ka maqam bhi Mufti Aziz ur Rahman Sahab se sun le'n. Likhte hain: Mera aqeeda to ye hai ke in buzrugana nazro'n ne Maulana Muhammad Yusuf Sahab ko Yusuf Saani bana diya tha.³³⁹ Nigha e momin se badal jaati hain taqdeere'n, abh tak to yehi suna tha, magar abh to nazro'n hi se ummati ko nabi bana diya jaata hai.

Jaisa ke ek aur jagah wazahat karte hain: Hazrat Maulana Muhammad Yusuf Sahab is waqt sab kuch the, lekin wo Yusuf Saani naa the, Yusuf Saani to baad mein bane hain.³⁴⁰

Abh so'nchiye kaun the Yusuf, Wo to Nabi the. Ya'aqoob عليه السلام ke bete aur Muhammad ﷺ ke bhai aur abh Maulana Muhammad Yusuf Sahab Yusuf e Saani ban ge. Ye to thi muqabla baazi Iliyas Sahab aur Yusuf Sahab ki Ambiya se. Abh leekiye Zakariyya Sahab ne ek aam ladki ka muqabla Nabi se karwa diya.

Nabi ﷺ Ka Ladki Se Muqabla

Bara bin Aazib رضي الله عنه se riwayat hai ke Hudaibiya ke din ham Rasool Allah ﷺ ke sath 14 din rahe aur Hudaibiya mein ek kuwa'n hai. Hamne iska paani khee'ncha hamne ek qatraah bhi naa chhoda. Ye khabar Aap ﷺ ko paho'nchi, Aap ﷺ kuwe'n ke paas tashreef laae aur iske kinare par baithe. Phir aap ﷺ ne bartan mangwaaya. Aap ﷺ ne wazu kiya aur wazu ke baad paani apne mu'n mein daala aur dua ki aur aab e dahan ko kuw'en mein daala. Phir farmaya isko ek saa-a'at chhodo. To logo'n ne khoob paani piya aur apni sawari ke janwaro'n ko bhi kooch karne tak pilaaya.³⁴¹

Abh zara Zakariyya Sahab ki bhi sun le'n likhte hain: Dael al Khairat ki wajah taleef mashoor hai ke muallif ko safar mein wazu ke liye paani ki zarurat thi aur dol rassi ken aa hone ki wajah se pareshan the. Ek ladki ne ye haal dekh kar dariyaft kiya aur kuwe'n ke andar thook diya. Paani kinare tak ubal aaya. Muallif ne hairan hokar wajah poochi isne kaha ye barkat hai durood shareef ki.³⁴²

Fazael e Darood ke liye man ghadat waqaaat zikar karne ka itna shauq hai ke beshak isse nabuwwat par daaka hi kyou'n naa padh jaae aur moajjeze ki waqa'at hi kyou'n naa khatam ho jaae.

Ye to the kaar e nabuwwat mein Nabi ﷺ se muqable abh inki zaati sifaat mein shiraakat ki justaju mulaheza farmae'n.

³³⁸ *Maulan Iliyas Aur Inki Dini Dawat: P189*

³³⁹ *Tazkirah Ameer Tableegh: P46*

³⁴⁰ *Tazkirah Ameer Tableegh: P117*

³⁴¹ *Mishkat: P532 ba hawaala Bukhari*

³⁴² *Tableeghi Nisab, Fazael Durood: P773*

Nabi ﷺ Ki Sifaat Mein Shiraakat

Mufti Aziz ur Rahman Sahab likhte hain: Baa'e'n janib pusht par shaane ke qareeb ek massa tha aur is par 2 ya 3 baal bhi the. (Zakariya Sahab) isko dikhla kar you'n farmaya karte ke Aap ﷺ ke jism e athar par mohar e nabuwat bhi isi jagah thi.³⁴³

Kaha'n mohar e nabuwat, kaha'n massa. Kaha'n ki einth kaha'n ka roda, bhaan mati ne kumba joda. Yaa jaise wo lateefa ke teli ne jaat ko kaha: Jaat re jaat, tere sar par khaat. Jaat ne jawab diya. Teli re teli tere sar par kolhu. Teli ne eteraaz kiya ke qaffiya radeef to mile nahi. Jaat kehne laga mile'n naa mile'n wazan to uthaega naa.

Isi tarha Zakariyya Sahab ne massa dikha kar Nabi ﷺ ki mohar e nabuwat bhi isi jagah thi, isi tarha Ambiya ke bare mein hai: Allah ne zameen par Ambiya ke ajsaad ko haram kar diya, ke wo inko khaae.³⁴⁴

Aur yaha'n Zakariyya Sahab ka maqam dekh le'n. Mufti Aziz ur Rahman Sahab likhte hain: Kai saal guzarne ke baad ek martaba kasrat e baraa'n ke sabab qadmo'n ki jaanib se qabar baith gai aur rozan khul gaya to logo'n ne dkeha ke kafan ba'aina isi tarha saheeh o saalim aur saaf suthra hai, goya abhi dafan kiya gaya hai.³⁴⁵

Waha'n zameen ko ambiya ke jismo'n ko khane ki ijaazat nahi aur yaha'n jism to dar kinar aur kafan ka khana to kajaa iski shikne'n tak kharab karne ki ijaazat nahi.

Leejiye, ek issey badi justaju. Zakariyya Sahab ko Nabi ke barabar karne ki. Sahabi Bayan karte hain ke: Maine Nabi ﷺ ke jism se acchi khushbu naa mushk mein soonghi aur naa ambar mein.³⁴⁶

Isi tarha Umme Saleem ؓ ka waqea aata hai ke wo Aap ﷺ ka paseena jama kartee'n aur phir apni khushbu mein milaati. Ek dafa Nabi ﷺ ne dekh kar kaha Umme Sulaim ؓ ye kya hai? kehni lagee'n: Aap ﷺ ka paseena hai, jise ham apni khushbu mein milaati hain. Kyou'nke is paseene ki khushbu tamam khushbuo'n se acchi hai.³⁴⁷

Isi tarha Hazrat Jabir ؓ bayan karte hain: Rasool Allah ﷺ jis raaste se guzarte koi aapki talaash mein isi raaste se guzarta to aapke paseene ki khushbu se ye jaan leta ke Aap ﷺ idhar se guzre hain.³⁴⁸

Ye hai Rasool Allah ﷺ ki sifat abh zara Zakariyya Sahab ki sifat bhi mulaheza ho, Sufi Iqbal Sahab likhte hain. Hazrat Aqdas ke khushbu ke kasrat e istemal ko to sab jaante hain, lekin hasan ki wajah se badan e Mubarak se bhi khushbu aati thi. Chunache Hazrat ka mashlah (arbi chogha) aur kurta par to khushbu lagane ka dastoor tha. Andar ki baniyan par khushbu nahi lagate the. Magar garmiyo'n mein pasina se bheegi hui 8 roz ke baad jab kamri badali jaati hai to isme khushbu mehka karti hai. Madina paak ke qiyam mein jab shuru mein hazrat ke kapde ahqar ke ghar dhulte the, to ahqar ki ahliya kapdo'n ka musta'amal paani naali mein nahi giraati thee'n. Balkey chat par jaakar diwaro'n par daal deti thi.³⁴⁹ Sahaba Ikram ؓ, Nabi ﷺ ke wazu ka pani zameen par girne naa dete the aur ye kapdo'n ka paani girne nahi deti aur isse badi gustaqhi aur kya ho sakti hai ke isi kitab ke pichle safhe par ye likha hai. Ke Huzoor ﷺ ke badan Mubarak se khud ba khud mahekta thi aur Agle Safhe par likhte hain (Zakariya Sahab ke) hasan ki wajah se badan Mubarak se bhi khushbu aati hai.

³⁴³ Wali e Kaamil: P126

³⁴⁴ Hadees

³⁴⁵ Wali e Kaamil: P127

³⁴⁶ Muttafiq Alai; Mishkat: P517

³⁴⁷ Muttafiq Alai; Mishkat: P517

³⁴⁸ Daarmi; Mishkat: P517

³⁴⁹ Hazrat Shaikh Ka Itteba Sunnat Aur Ishq e Rasool: P82

Yaha'n tak to aapne Ambiya se muqabla baazi suni, abh zara tanqees ambiya ki taraf Iliyas Sahab waghairahum ki pesh qadmi mulaheza farmae'n.

Ambiya Ki Tanqees

Maunal Muhammad Iliyas Sahab karkuno'n aur dosto'n ke naam ek murasle mein is tableeghi mehnat ke bare mein tehreer farmate hain: Agar che tum kitne hi zaeef ho. Mumkin hai ke haq ta'ala tumse wo kaam le'n, jo bade bade wa'azo'n se naa ho sake. Aur agar haq ta'ala kisi kaam ko lena nahi chhate to chhae ambiya bhi kitni koshish kar le'n. Tab bhi zarra nahi hil sakta aur agar karna chhae'n to tum jaise zaeef se bhi wo kaam le le'n, jo Ambiya se bhi naa hosake. Gharz jabke hamare paas tumhare jaise zaeef hain to haq Allah Ta'ala tumhi se sab kaam le le'nge.³⁵⁰

Is pairaae mein Ambiya ke muqable mein apne karkunan ki bartari sabit karke inhe'n is Za-a'am batil mein muftela kiya gaya hai ke jo kaam Ambiya kar sakne se ma'azoor the wo ham kar guzre aur is bayan ke peeche is shaqs ka jazba karfarma hai. Jiski talimaat ko phailana Iliyas Sahab apna mishan qarar de chuke hain. Nanotwi Sahab likhte hain: Ambiya apni ummat se agar mumtaaz hote hain to uloom hi mein mumtaaz hote hain, baaqi raha amal is mein basa auqaat bazahir ummati masaawi ho jaate hain, balkey badh jaate hain.³⁵¹

Iliyas Sahab ne pehle tamheed ye baandhi ke Allah Ta'ala chhahe to tum jaise zaeef se kaam le le. Kaam bhi Ambiya se badh kar phir Allah Ta'ala ki chhahat ko ek taraf rakh kar kaha ke Haq Ta'ala tumhi se sab kaam le le'nge. Faqeeron ka farq mataalib mein bhi wazeh farq wazeh karta hai.

Isi tarha dariya e neel ko paar karna a'asaa se dariya ke 2 tukdey hokar rasta dena moa'ajjeza Nabi hai. Lekin dariya paar karne ke ek ajeeb tareeqa se is moajjeza ko aise tareeqe se rad kiya ke Nabi ki shaan ek buzrug se bahot kam nazar aae. Jab Musa عليه السلام ke sathi kehne lage انا لمدركون Aye Musa عليه السلام ham to pakade gae. Kyounke firaaun ta'aqub karta aaraha tha aur age dariya ne raasta rok liya tha. Aapne farmaya hargiz nahi mera rab mere sath hai wo zaroor najat dega. Musa عليه السلام bhi isi intezaar mein hain ke Allah zaroor koi najat ka raasta nikalega jab tak Allah ne wahi ke zariye Musa عليه السلام ko dariya paar karne ka tareeqa naa batlaa diya Musa عليه السلام Nabi hone ke bawajood darya paar naa kar sake.

Dariya Paar Karne Ka Ajeeb Tareeqa

Idhar bhi suniye Zakariyya Sahab apne walid se suna hua ek waqea sunate hain.

Jamna jab tughiyani par ho to uboor karna naa mumkin hota hai. Ek shaqs Panipat ka rehne waala jis par khoon ka muqaddama Karnal mein tha aur jamna mein tughyani ka nihayat zor wo ek ek mallah ki khushaamat karta raha, magar har shaqs ka ek jawab ke: Isme tere sath apne aap ko dubo de'nge. Ye bechara ghareeb pareshad rota phir raha tha. Ek shaqs ne iski bad-haali dekh kar kaha ke agar mera naam naa le to tarkeeb main batlaou'n. Jamna ke qareeb fala'n jagah ek jho'npdi padi hui hai. Isme ek saheb majzoob qism ke pade rehte hain. Inke jaakar sar hoja. Khushamad minnat samaajat jo kuch tujh se ho sake kasar naa chhodna. Aur wo jitna bhi bura bhala kahe'n, hatta ke tujhe maare'n bhi to mu'n naa modhna. Chunache ye shaqs inke paas gaya aur inse khushamad dar-aamad ki aur inho'n ne apni aadat ke muwafiq khoob malaamat ki, ke main koi khuda hu'n? main kya kar sakta hu'n, magar jab ye rota hi raha (aur rona to bade kaam ki cheez hai, Allah mujhe bhi naseeb

³⁵⁰ Makateeb Iliyas: P106

³⁵¹ Tehzeer an Naas: P5

farmae - Zakariya) to in buzrug ne kaha ke jamna se kehde, ke is shaqs ne jisne umar bhar naa kuch khaya naa biwi ke paas gaya, isne bheja hai ke mujhe raasta dede. Chunache ye gaya aur jamna ne raasta de diya.³⁵²

Tanqees e nabi ke sath sath buzrug ki bartari ke alaawa in alfaaz par dobara ghaur kare'n, Uboor karna naamumkin. Mazjoob qism ka sahab, khoob malaamat ki, main koi khuda hu'n, main kya kar sakta hu'n. Jamna se kehde, raasta de diya.

Zaheri asbab se dariya uboor karna naa-mumkin. Lekin majzub qism ka insan jiska aqhlaq aisa ke pehle malaamat ki. Phir is aqeede ka izhar kiya ke ye kaam sirf Allah ka hai. Main koi Allah hu'n, ke ye karu'n. Phir ye kehkar ke jamna (be shaoor dariya) se kehde ke raasta dede apne allah hone ka izhar bhi kar diya. Kyou'nke ye kaam allah hi kar sakta hai. Ek hi waqea mein itni gumrahiya'n, phir ek aur isi qism ka waqea likh kar apne buzrug'o'n ki azmat aur ambiya ke moajjezat ki tanqees ki.

Zakariyya Sahab farmate hain: Hazrat Shah Sahab noorullah marqadahu ne farmaya ke ek buzrug dariya ke kinare par rehte the. Doosre buzrug doosre kinare par. Ek buzrug ne (jo mataahil aur sahib e aulad the) apni biwi se kaha ke khane ka ek khuwan lagaa kar dariya ke doosre kinare jo doosre buzrug rehte hain inke paas le jao aur inko khana khilao. Biwi ne kaha dariya gehra hai, main isko kis tarha paar karke doosre kinare par jaou'ngi. Farmaya ke jab dariya mein qadam rakhna to mera naam lekar kehna ke agar mere aur mere shauhar mein wo talluq hai, jo zaa'n o shauhar mein hua karta hai, tu mujhe duboodey, warna main paar ho jaou'n. Isne yehi kiya, ye kehna tha ke dariya yaab ho gaya aur ghutno'n ghutno'n paani mein wo dariya ke paar ho gae'n.³⁵³

Moajjeza Nabe ki tanqees ke alawa in bato'n par zara ghaur kare'n.

1. Shauhar ke hote hue biwi khana lekar buzrug ke paas kyou'n gai? Jabke koi majboori naa thi aur Rasool Allah ﷺ ka farman mard aur aurat ajnabi agar akele ho'n, to teesra shaitan hota hai. Jo gunah par uksata hai. Is liye Aap ﷺ ne isse mana farmaya.
2. Buzrug shaher ko chhodkar dariya ke kinare kya rahbaniyat ki zindagi guzarte the?
3. Kya dariya itna samajhdaar tha ke shauhar ki byan karda baat sunkar gehra dariya payaab hogaya? Kya dariya isi faqhre par raasta dete hain. Kya ye faqhra hare k ke liye mohrab hai?

Kya isi fuzuliyaat ka naam tableeghi mehnat hai.

Jab Nabi ki tanqees se dil naa bhara to ye faqhra likh kar 'iska to kaam hogaya isme koi istaba'ad nahi, pehle ambiya ke moajjezaat is ummat ki karamaat hain' Ambiya ke khilaf apne dili boghz aur apne buzrug'o'n ki azmat ka izhar kar diya.

To kya aaj bhi a'asaa saa'np banna, patthar se chashmey jaari hona, hath munawwar hona, murdo'n ka zinda karna, aur bars ke mareez ko shifayaab karna waghaira is ummat ke buzrug'o'n se mumkin hai. Kya pichle ambiya allah ke chune hue bande naa the.

Kya aaj bhi koi khaleelullah, safeeullah, ruhullah ban sakta hai. Jis tarha Sulaiman عليه السلام ki hawa par hukumat thi, jiski wajah se ghanto'n ka safar minto'n mein tai ho jaata tha. Zakariyya Sahab ke baqaaul auliya Allah ki isai mehbooba ko inse milaane ke liye bhi kuch isi tarha ke safar ke tez tareen zarae maujood hain.

³⁵² Tees Majaalis: P63; Fazeel Sadaqat: P528

³⁵³ Tees Majaalis: P65; Akaabir Ka Sulooko Ehsan: P31

Farmate hain: Shaikh Murshid Abu Abdullah Andulusi ki nazar inme ek (esaai) ladki par padi, jo apne khudadaad husn o jamal mein hamjoliyo'n se mumtaaz hone ke sath zewar o libaas se araasta thi. Shaikh ki isse ankhe'n chaar hote hi haalat dagar-gu'n hone lagi. Farmaya parsu'n maine jis ladki ko dekha hai, iski mohabbat mujh par itni ghalib aachuki hai ke mere tamam a'azaa, jawaareh par isi ka tasallut hai. Abh kisi tarha mumkin nahi ke is sarzameen ko chhod du'n. Mangni karke shaikh ne suwwar charaane manzoor kiye jaisa Musa عليه السلام ne bakriya'n charaani manzoor ki thee'n.

Jab shaikh Sahab is sarzameen ko chhodte hain to mehbooba ka haal suniye. Ghunoodgi ki haalat mein mehbooba lejaane waale shaqs se kuch sawal karti hai.

Main (ladki): To accha shaikh ke paas kis tarha paho'nch sakti hu'n?

Shaq: Zara ankhe'n band karlo aur apna hath mere hath mein dedo.

Main (ladki): Bahot accha, ye kaha aur khadi hogai aur hath is shaqs ke hath mein de diya.

Shaq: Mera hath pakde hue thodi door chal kar bole 'bas khol do'

Maine ankhe'n khole'n aur apne aapko dajla (ek naher jo Baghdad ke neeche bethi hai) ke kinare paaya. Abh main (ladki) mutahiyyar hu'n aur ankhe'n phaad phaad kar dekh rahi hu'n ke main chand minto'n mein kaha'n se kaha'n paho'nch gai.³⁵⁴

Ishq ke waqea e qata'a nazar tawajje is faqhre ki taraf kare'n chand minto'n mein kaha'n se kaha'n paho'nch gai. Ye to thi Sualiman عليه السلام ke moajjeze ki tanqees, abh leejiye Esa عليه السلام ki tarha moajjeze ki baari

Zakariyya Sahab farmate hain: Hazrat Maulana Muhammad Yaqoob Sahab Nanotwi ek martaba muradabad tashreef le gae. Waha'n ek aurat apne ek madarzaad nabeena ladke ko dua ke liye laai aur bahot aajizi se dar-qhaast ki ke: Hazrat is par hath pherde'n ke accha hojaae. Hazrat ne farmaya ke ye to Esa عليه السلام ke sath tha. Is aurat ne arz kiya ke mujhe to kuch malum nahi. Aap hath pher de'n. Magar maulana waha'n se uth kar chal diye. Raasta mein a'ataab (bazariye ilhaam) ho gaya ke tum kaun aur ur Esa عليه السلام kaun. Karne waale ham hain. Chunache Maulana wapas hue aur maami kaneem maami kaneem kehte hue is par hath phera aur wo accha ho gaya.³⁵⁵

Ye to this tanqees e ambiya ki ibteda, abh leejiye inteha bhi sun leejiye. Ye to aapko malum hai ke isteqbal ke liye aane waalo'n ka rutba kam hota hai. Kyounke jo shaqs kisi bade martaba wale se milne jaae to iski rahaesh par milta hai. Isi usool ko zahen mein rakhte hue waqea padhiye.

Zakariyya Sahab farmate hain: Maine apni phoopi saheba ko dekha ke jab inka aqhri waqt aaya to mujhse chilla kar farmaya ke mujhe jaldi uthaa kar bithaado Huzoor ﷺ tashreef laa rahe hain. Iske baad inki ruh parwaz kar gai. Mere dada Mualana Ismail Sahab ka inteqal hua to Nizamuddin se dilli tak 3.5 meel ka hujumm lag gaya tha. Ek sahab e kashf buzrug ne dekha ke Maulana Ismail Sahab farmate hain ke mujhe jaldi ruqhsat karo, main bahot sharminda hu'n. Huzoor ﷺ ma'a apne Sahaba ﷺ ke intezar farma rahe hain.³⁵⁶

Saheb e Kashf buzrug ne Ismail Sahab ka kalam kaise sun liya. Jabke Rasool Allah ﷺ farmate hain: Agar koi murde ki ye awaaz (ke mujhe jaldi le chalo, yaa mujhe kaha'n le jaa rahe ho) sunle to wo be-hosh ho jaae. So'nchiye.

³⁵⁴ Akaabir Ka Sulooko Ehsan: P76

³⁵⁵ Tees Majaalis: P110

³⁵⁶ Tees Majaalis: P134; Mehboob ul Arefeen: P15; Maulana Iliya aur Inki Deeni Dawat: P48; Al Furqan: 89

Kya Rasool Allah ﷺ inke janaze mein shirkat ke liye aae the, yaa apne sath Madina Munawwara le jaane ke liye intezaar farma rahe the. Ye kya tamasha hai. Leejiye isi qism ka ek aur waqea.

Zakariyya Sahab farmate hain: Meri haqeeqi phoophi marhoom saqht alaalat ke baad inteqal kar gae'n. Inke inteqal ka bhi bada hi ajeeb waqea hai. Bahot saqht bimaar thee'n. Ishara se namaz padhti thee'n. Ishaal kabaddi kai din se the. Ke bawaqt subha yaum do-shumba 24 Shaban 1342 hijri ko inho'n ne ek dam mujhe awaaz di. Main jaag hi raha tha aur farmaya ke mujhe jaldi bithaa aur peeche sahaara laga de. Mujhe khayal hua ka azan ka waqt hogaya, mabaawa isme der ho jaae. Maine ek doosre azeez ko ishara kiya wo jaldi se baith gae, inho'n ne jaldi mein farmaya ke tu baith Huzoor ﷺ tashreef le aae aur hath se kothey ke darwaze ki taraf ishara kiya ke Huzoor ﷺ tashreef le aae aur ye kehte hi garden peeche ko gir gai. *Rahamallah Rahmah wa Asha'ah.*³⁵⁷

Pichle tamam waqeaat se ye baat azhar min ash shams ho gai ke Tableeghi Jamat ke baniyo'n ka maqsan hanafiyyat phailana tha aur inke amaal Imam Abu Hanifa ki taqleed mein the. Iske alaawa ye Sahaba رضی اللہ عنہم aur Nabi ﷺ ki barabari ke sath tanqees e Sahaba رضی اللہ عنہم aur Amibya عليه السلام ki mujrim bhi hain.

Lehaza inki ye baat ghalat sabit hui ke: Nabi ke tareeqa mein kamiyabi aur ghair ke tareeqa mein nakaami ka yaqeen paida ho jaae. Abh aaiye is baat ki taraf ke inke baqul Allah se sabkuch hone ka yaqeen aur ghair se kuch bhi naa hone ka yaqeen paida ho jaae.

Pehli baat to ye hai ke Rububiyat ka aqeeda to mushrikeen e Makkah ka bhi tha. Wo bhi is baat ke qaael the, ke zameen o asmaan ka Khaliq sirf Allah hi hai. Isi liye Allah Ta'ala apne Nabi ﷺ se ye kehta hai ke aye Nabi ﷺ in mushrikeen e Makkah se poochiye:

Ke Zameen Aur Zameen Ka Khaaliq Kaun Hai, Pas Wo
Kahe'nge Allahi Ne Paida Kiye Hain.³⁵⁸

مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ

Isi tarha inse poochiye:

Zameen Aur Jo Kuch Isme Hai Wo Kiska Hai?³⁵⁹

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا

Inse Poochiye 7 Asmano Aur Arsh e Azeem Ka Rab
Kaun Hai?³⁶⁰

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Inse Poochiye Kiske Hath Mein Har Cheez Ki
Baadshahat Hai.³⁶¹

قُلْ مَنْ يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ

Allah kehta hai ke in mushrikeen ka yehi jawab hoga.

Ke Allah Hi (Maalik, Rab, aur Baadshah Hai).³⁶²

سَيَقُولُونَ لِلَّهِ

³⁵⁷ Wali e Kaamil: P22; Al Furqan: P141

³⁵⁸ Surah Zumar: 38

³⁵⁹ Surah Mominoon: 84

³⁶⁰ Surah Mominoon: 86

³⁶¹ Surah Mominoon: 88

³⁶² Surah Mominoon: 87

Inkar to mushrikeen e Makkah Uloohiyat ka bhi nahi karte the. Balkey Uloohiyat mein shareek karte the. Abh agar Tableeghi Jamat waale bhi Rububiyat waala aqeeda phailae'n ke Allah se sab kuch hone ka yaqeen aur Uloohiyat ka tazkirah tak naa kare'n to phir inki tauheed waisi hi hai jaisi mushrikeen e Makkah ki. Jaise Allah ke sath wo shirk karte the aur jis tarha Barailwi Shirk fiz Zaat, Shirk fis Sifaat, aur Shirf fil Ahkaam teeno'n ke shirk mein maloos hain. Yehi haal Tableeghi Jamat waalo'n ka hai. Saboot ke liye mundarja zail waqeaat suniye.

Wahdat ul Wajood Aur Tableeghi Jamat

Maulana Zakariyya Sahab apni kitab mein Allama Abdul Wahhab Sherani ka qaul naqal karte hain: Janna chhahiye ke bande ka apni had se tajawuz karne ka baais ye hai ke wo Allah Ta'ala ki soorat par paida kiya gaya hai aur choonke Allah Ta'ala tamam sifaat e jalaaliya, takabbur, buzrug, izzat o azmat, shaukat o jalaalat se mausoof hai. To iski soorat (insan) mein bhi ye umoor zilli taur par sraaiyat kiye hue hain.³⁶³

Yaani insan Allah Ta'ala ki hi surat hai aur yehi aqeeda wahdat ul wajood ki buniyad hai aur ye Shirk fiz Zaat hai aur ليس كمثله شيء ke muqhalif hai.

Ek jagah par Zakariyya Sahab aqeeda Wahdat ul Wajood ka izhar in alfaz mein karte hain: Haq subhanahu wa taqaddus, jo haqeeqatan har jamal o husn ka munabba hain aur haqeeqatan duniya mein koi bhi jamal inke alaawa nahi.³⁶⁴

Yaani har jamal mein wohi hai aur yehi aqeeda Zakariyya Sahab ke murshid (jinki tareef Zakariyya Sahab ne apni kitab Aap Beeti number 4 P153 par in alfaaz mein ki hai: Hazrat Shaikh in ukoos mein ma'aina asal karte the, pas ye cheeze'n in waaste bamanzila aaina ke thee'n. Faramaya ke aurat mazhar e mard ki aur mard mazhar e haq (khuda) ka. Aurat aaina mard ki aur mard aaina haq (khuda) ka pas aurat mazhar o aaina Haq Ta'ala hai. aur is mein Jamaal e ezdi (Allah) zahir numaya'n hai, mulaheza karna chhahiye.^{365 366}

Yaani Aurat ke husn ka didaar is liye karna chhahiye ke isme jamal e ezdi (Allah) numaya'n o zahir hai aur phir Shaikh Sahab to a'aks mein asal ka ma'aina karte the. Kyou'nke a'aks inke liye bamanzila aaine ke hote the. Chunache inke baqaul aurat ka husn a'aks e ilaahi hai. Is liye aruat ke husn mein Allah ko dekhte the. Isi tarha Zakariyya Sahab ek aur jagah wahdat ul wajood ko tasawwuf ka ibtedai daur qaar dete hain³⁶⁷ to chand safhe aage apne mureed ko samjhaate hue likhte hain ke abh to poore tasawwuf ki zor se dawat dene aur amal karne ke liye fiza saazgaar hogai hai.³⁶⁸

Yaani abh taqiyya ka naqab noch do aur khul kar saamne ajaao. Halaat plata khaa chuke hain. Jis tarha ham firaun, hamaan, shaddad ko kuffar ka auliya aur leader samajhte hain, isi tarha Zakariyya Sahab wahdat ul wajoodiyo'n ke leader jinho'n ne Rab ki zaat mein ghair ko shareek kar diya hai, Auliya Allah mein shumar karte hain.

Farmate hain: Mashaahir e Auliya e Ummat: Mislan Bayazid bastami (jo kehte hain ke 'Mera mulk Allah ke mulk se badaa hai', isi tarha kaha 'Main paak hu'n, meri sham kitni buland hai'.³⁶⁹), Haji Imdadullah Muhajir Makkai (jinke baqaul 'Khaliq o Maqhllooq mein farq karna shirk hai'.³⁷⁰) waghaira.³⁷¹

³⁶³ Surah Mominoon: 87

³⁶⁴ Tableeghi Nisab: Fazeel Quran: P300

³⁶⁵ Aap Beeti: Number 7 P153

³⁶⁶ Shamaem Imdadiya: Hissa 2, P70

³⁶⁷ Zikar o Etekaaf Ki Ehmiyat: P95

³⁶⁸ Zikar o Etekaaf Ki Ehmiyat: P99

³⁶⁹ Shamaem Imdadiya:, P35

³⁷⁰ Shamaem Imdadiya:, P37

³⁷¹ Mohabbat: P55

Isi tarha Maunala Manzoor Nomani ne Shah Abdul Rasool ko baqul Maulana Muhammad Miya'n ke mashoor auliya mein shumar kiya hai.³⁷²

Wo log, jinke aise gande aqeede ho'n ke inko ye auliya shumar karte hain aur jinke namo'n se shirk tapakta ho. Wo wali allah ban baithe'n. Wo ili liye ke inke Peer o Murshid Haji Imdadullah Sahab jo likh chuke hain: ke choo'nke Aap ﷺ ba-haq hain, ibaadullah ko ibaadur rasool keh sakte hain'. Jabke Allah Ta'ala farmata hai

[Aye Nabi (s)] Kehdo, Ke Aye Mere Bando'n, Jinho'n
Ne Apni Jaano'n Par Ziyaada Ki Hai.³⁷³

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ

Marja'a zameer mutakllim Aap ﷺ hain.³⁷⁴

Ek jagah Zakariyya Sahab farmate hain: Hu waz Zaahir ko bhi dehaan mein laae, yaani isse ye tasweer band jaae ke taalib ke zaahir o baatin mein wohi zaat e paak, Allah hi Allah hai. Itni baat jab qaabu mein ajaae to kabhi kabhi khayal kare ke jis tarha aalam e asghar (insani jism) ke andar o bahar isi zaat ka zahoor hai. Isi tarha tamam maqhlugaat ke zahir o baatin mein inhee'n asma e mubaraka Hu waz Zahir Hu wal Baatin ka jalwa hai.³⁷⁵

Zaahir De Which Peer Fareedan Baatin De Which Allah (Naqal kufr, kufr na baashid)

Is kalam aur Haji Imdadullah ke bayan mein koi faraq nahi. Jaisa ke Haji Sahab likhte hain, insan ka zahir *Abd* hai aur baatiq *Haq*.³⁷⁶ Tafseel ke liye padhiye.³⁷⁷

Isi tarha Zakariyya Sahab mashoor Wahdatul Wajoodiya Mansoor Hallaj ke bare mein farmate hain:

Di gai mansoor ko phaa'nsi adab ke tark par Thaa *Ana al Haq* Magar Ek Lafz Gustaqaana Tha.³⁷⁸

Isi tarha Zakariyya Sahab Qasim Sahab Nanotwi ka kalam pesh karte hain:

Raha Jamaal Pe Tere Hijaab e Bashariyat Naa Jaana Kaun Hai Kuch Bhi Kisi Ne Juz Sattar.³⁷⁹

Yaani Nabi ﷺ par hijab e bashariyat tha, andar se kuch aur the, jise Allah hi jaanta hai.

Ek jagah Zakariyya Sahab ke mureed e khaas Sufi Iqbal likhte hain:

Ishq o Ma'ashooq Aashiq Ek Keh Kar Sar Wahdat Samjha Diya Kisne³⁸⁰

Ye wohi ww ka marz hai, jisme inke badey halaak ho chuke hain.

Ek mauqa par Zakariyya Sahab farmate hain: Ek buzrug ne kisi se kaha ke tum Bayazeed ki sohbat mein raha karo, jawab diya ke main to khuda ki sohbat mein rehta hu'n (Yaani zikarullah karta hu'n) is buzrug ne farmaya ke Bayazeed ki sohbat tumhare liye khuda ki sohbat se acchi hai.³⁸¹ Yaani bewaasta faiz haasil karne ki bajae bil waasta behtar hai.

³⁷² Mahaana Mah Al Furqan: Shaikh ul Hadees Number: P66

³⁷³ Surah Zumar: 53

³⁷⁴ Shamaem e Imdadiya: P71

³⁷⁵ Siqala al Quloob: P89

³⁷⁶ Shamaem e Imdadiya: P53

³⁷⁷ Deobandiyat by Syed Talib ur Rahman

³⁷⁸ Wali eKaamil: P249

³⁷⁹ Tableeghi Nisaab: P810

³⁸⁰ Mohabbat: P70

³⁸¹ Siqala al Quloob: P126

Wahdat ul Wajood Ka Urooj

Ek aur jagah Maulana Zakariyya Sahab Fazaal e Sadaqaat mein isse waazeh alfaaz mein aqeeda Wahdatul Wajood ka izhar karte hue farmate hain: Is jagah 2 waqea apne akaabir ke namoono ke liye likhne ko dil chhata hai. Ek to wo maktoob e giraami jo Shaikhul Mashaeq Qutub ul Irshaad Hazrat Gangohi Sahab a'aali allah maraateba ki khidmat mein likha, jo makateeb e rasheediya mein bhi shae ho chukka hai. (Khat ke mundarja zail alfaaz mulaheza farmae'n)

Pas ziyada arz karna gustaqhi aur shauq chashmi hai. Ya Allah ma'af farmana, ke Hazrat ke irshad se tehreer hua hai. Jhoota hu'n, kuch nahi hu'n, tera hi zil hai. tera hi wajood hai, main kya hu'n, kuch nahi hu'n aur wo jo main hu'n wo tu hai aur main aur tu khud shirk dar shirk hai.³⁸² استغفر الله استغفر الله لا حول ولا قوة الا بالله

Sochiye, Esai Esa عليه السلام ko Rab ka hissa banaa kar mushrik, Yahudi Uzair عليه السلام ko Rab ka beta banaakar mushrik aur Barailwi Hazrat Muhammad ﷺ ko noorum min noorillah kehkar mushrik. Lekin Tableeghi Jamat waale deobandi alim ko tera hi zil, tera hi wajood, jo main wo tu main aur tu khud shirk dar shirk kehkar muwahhid ke muwahhid aur tauheed ke thekedar. Kya ye shirk fiz zaat nahi.

Ek jagah Zakariyya Sahab likhte hain:

Khuda yaad aawe jinko dekh kar wo noor ke putley Nabuwwat ke ye waaris hain, yehi zil e rahmani³⁸³

Tableeghi jamat waale isi liye لا اله الا الله ka tarjuma 'Allah ke siwa koi llaah nahi' ki bajaaye har taqreer mein ye tarjuma karte hain: 'Allah se sab kuch hone ka yaqeen aur ghair se kuch naa hone ka yaqeen'.

Marne Ka Waqt Aur sarzameen Ka Ilm

Jis tarha barailwi buzrugo'n ke marne ke qaael nahi. Isi tarha Tableeghi Jamat waale bhi isi ki taleem dete hain. Inke nisaab mein is qism ke man-ghadat waqeaat kasrat se hain ke inko sunkar ek shaqs naa chhate hue bhi barailwi zahen banaa leta hai. Mislan, Hazrat Zakariyya Sahab likhte hain: Shaikh Abu Yaqoob Sanoosi kehte hain ke mere paas ek mureed aaya aur kehne laga. Main kal zohar ke waqt mar jaou'nga. Chunache doosre din zohar ke waqt masjid e haram mein aaya, tawaaf kiya aur thodi door jaakar mar gaya. Maine isko ghusl diya aur dafan kiya, jab maine isko qabar mein rakha to isne ankhe'n khol dee'n. Maine kaha ke marne ke baad bhi zindagi hai. Kehne laga main zinda hu'n aur Allah ka har ashiq zinda hota hai.³⁸⁴

Is ek hi waqea mein shirk ke alaawa kitne ghalat aqaaed ko tasleem kar liya gaya. Pehle peer to kaja, mureed ke bare mein ilm e ghaib ko tasleem kiya gaya. Ke isne Allah ke ghuyoob mein naqab lagaa kar malum kar liya ke iski maut kis din aaegi aur waqt kaunsa hoga. Wo noshta padh liya jo farishte is waqt likhte hain. Jabke wo is duniya mein aaya tak nahi hota. Isi tarha qabar mrin rakhte hue ankhe'n kholna. Kya is waqt inke zinda hone par dalaalat nahi karta. To phir so'nchiye, ghusl kisi ghair se karwana koi zinda kaise bardasht kar sakta hai. Kyounke sharm o haya bhi to eman ka hissa hai aur phir jaan boojh kar kandho'n par sawar hokar logo'n ko takleef dena kaha'n ki shariyat hai aur namaziyo'n se apne haq mein ye dua karwaana ke Allah hamare is murde ko baqash de. Kya shariyat se tehtha-ha nahi, halaa'nke wo zinda tha aur phir ankhe'n kholne ke baad qabar se bahar naa nikalna khud-kushi ke mutradif nahi. Jokey islam mein haram hai aur phir Shaikh Abu Yaqoob Sanusi ke mureed ke zinda hone ke baad bhi isey zinda dafan kar dena qatal ke zumra mein nahi aata. Jabke momin

³⁸² Fazaal e Sadaqaat: Hissa 2 P556

³⁸³ Fazaal e Sadaqaat: Hissa 2 P556

³⁸⁴ Fazaal e Sadaqaat: P658; Maut Ki Yaad: P46

ka qatil jahannami hai. Halaa'nke qiyamat ke din to ek choti Sahaaba Ikraam bacchi ke bare mein bhi poocha jaaega ke kis jurm ke bade mein zinda dar-gor kiya gaya. Kya in sawalo'n ka kisi ke paas koi jawab hai.

Murda Magar Zinda

Shaikh Abu Yaqoob Sahab ke mureed to qabar mein dafan hone ke waqt ankhe'n kholte hain. Leejiye ek buzrug ke mureed taqhta e ghushl par hi pakadne aur chhodne lag gae. Zakariyya Sahab likhte hain ke: Ek buzrug kehte hain ke maine ek mureed ko ghushl diya, isne mera anghota pakad liya. Maine kaha ke mera anghota chhod-de mujhe malum hai ke to maraa nahi.³⁸⁵

Lagta hai ke is mureed mein shar m o haya ka maddah tha. Is liye anghota pakad liya, ke ye tum kya kar rahe ho. Lekin malum nahi phir khud kyou'n naa nahaae aur nehlaane waale ko zod-kob karne ki bajae iska pakda hua anghota tak chhod-diya. Is byan mein jhoot moot marne waale ko ye bayan daaghne ki bhi zarurat mehsoos naa hui ke main zinda hu'n. Balkey nehlaane waale ne khud batlaa diya ke mujhe malum hai ke tu maraa nahi. Koi inse is waqt ye poochne waala naa tha ke phir isko nehlaa kyou'n rahe ho. Aur phir khud hi muntaqil kyou'n nahi ho jaate kya chalne phirne ki taqat nahi, sirf anghote pakadne hi ki sakt hai aur phir ek jagah se doosri jagah par muntaqil hone ki zarurat pesh kyou'n aai aur itni din qaid khane mein (duniya momin ke liye qiad khaana hai. Quran) kyou'n muqeed rahe. Koi hai Tableeghi Jamat ka alim jo is gutthi ko suljhaae.

Ye to buzrugon ke muredeen ka haal tha. Leejiye, buzrugon ke waledain ka tazkirah bhi sun le'n. Zakariyya Sahab likhte hain, Shaikh Ibnul Jalaa mashoor buzrug the. Wo farmate hain ke jab mere walid ka inteqal hua aur inko nehlane ke liye taqhta par rakha to wo hansne lage, nehlane wale chhod-kar chal diye. Kisi ko himmat inko nehlaane kin aa padti thi. Ek aur buzrug aae, inho'ne ghushl diya.³⁸⁶

Malum nahi wo inteqal naami kya cheez hai. Shayad dere waalo'n ki tarha bama'a ruh ke naqal makaani hogi. Mureed ne to anghota pakad kar shayad nehlane se mana kiya, lekin buzrug ke walid to taqhta e ghushl par paho'nchte hi ha'nsna shuru hogae. Ye maqam Hasne ka nahi, roney ka tha. Ke abh log satar poshi ki bajae satar khol de'nge. Hasne ki wajah malum nahi ho saki. Shayad is liye ha'ns rahe ho'n ke nehlaane waale kitne be waqoof hain. Ke main zinda hu'n aur ye mujhe murda samajh kar nehlaa rahe hain. Phir to in buzrug ke walid sahab ankh maar kar ghar walo'n ke rone peetne ko band karwa dete ke khamosh raho, main to drama rachaa raha hu'n. Sirf logo'n ko daraana maqsood hai aur wo mil gaya. Ye log to dar kar chale gae, to doosre buzrug aagae, abh inse kyou'n nahae. Shayad langotiya yaar ho'n, bachpane ke. Inse satar poshi kaisi.

Agar is qismki khurafaat padhte padhte chid-chida pan paida nahi ho gaya to zara ye waqea bhi padh leejiye.

Zakariyya Sahab likhte hain, Abu Saeed Kuzaar kehte hain ke main ek martaba Makkah Mukarrama mein tha. Baab Bani Shaiba se nikal raha tha. Darwaza se bahar main eek nihayat khoobsurat admi ko marey hue pada dekha. Main jo isko ghaur se dekhna laga to meri taraf dekh kar Hasne laga aur khene laga, Abu Sayeed tumhe malum nahi ke (mohabbat waale) dost maraa nahi karte. Ek aalam se doosre aalam mein muntaqil ho jaate hain.³⁸⁷

Murdey Ki Wajhat

Zakariyya Sahab likhte hain: Abu Ali Roz Baari kehte hain ke ek faqeer mere paas eid ke din bahot khasta haal puraane kapde pehne aaya, kehne laga yaha'n koi paak saaf jagah aisi hai jaha'n ghareeb mar jaae. Maine

³⁸⁵ *Fazael e Sadaqaat: P658; Maut Ki Yaad: P46*

³⁸⁶ *Fazael e Sadaqaat: P658; Maut Ki Yaad: P46*

³⁸⁷ *Fazael e Sadaqaat: P669*

laparwaahi se laghu samajh kar keh diya ke andar aaja aur jaha'n chhahe padhke marja. Wo andar aaya wazu ki chand raka'at namaz padhi aur letkar mar gaya. Maine iski tajhhez o takfee ki aur jab dafan karne laga to khayal aaya ke iske mu'n se kafan hataa kar iska mu'n zameen par rakh du'n. Taake Haq Ta'ala Shaanahu iski ghurbat par raham farmae. Maine is mu'n khola to isne ankh'en khol dee'n. Maine poocha mere sardar kya maut ke baad bhi zindagi hai. Kehne laga, main zinda hu'n aur Allah Ta'ala ka har ashik zinda hota hai, main kal qiyamat mein apni wajahat se teri madad karu'nga.³⁸⁸

Dekh liya apne, kaise soche samjhe mansooba ke tahet marte hain, pehle jagah poochte hain ke ye jagah paak hai aur phir namaz padhte hain isi tarha maut ke muqarrar waqt jisey Quran اَجَل مَسْمُومِي kehta hai iske ilm ke sath sath sar-zameen kai lm bhi hogay. Jiska Rab maqhllooq ke liye nafi kar raha hai. Ke Koi shaqs bhi ye nahi jaanta ke wo kis sar zameen par marega - Quran.

Aur phir jab dafan karte waqt iska mu'n khola isne ankhe'n khol dee'n. Hairat zada hokar jab inho'n ne is zindagi ka poocha to farma diya ke sirf main hi nahi Allah ka har aashiq zinda hota hai. Kaha'n gai Rab ki ye baat 'Ke Har Nafs Ko Maut Ka Mazaa Chakna Hai' is ayat ka kya kiya jaae, jisme Allah Ta'ala ne ye farmaya: Har Cheez Halaak Hone Waali Hai, Siwaae Rab Ki Zaat Ke. Is ayat ki kya taweel ki jaaegi, jisme ye irshad hua: Aye Nabi ﷺ Hamen Aap ﷺ Se Pehle Kisi Bashar Ko Hamesha Hamesh Zinda Nahi Rakha, Agar Aapko Maut Aai To Kya Ye Hamesha Zinda Rahe'nge.

Agar quran ki koi ye taweel kare ke is mein se ashik bhi mustashna hain, to hame'n ye tasleem karna padega ke Nabi ﷺ in ashiqueen ki list mein nahi aate ke jo zinda rehte hain. Kyou'nke Allah khaas kar Muhamma d(s) ke bare mein hi farmata hai: Aye Nabi ﷺ Aap Bhi Faut Hone Waale Hain Aur Ye Bhi.

Aur ek jagah you'n farmaya: Muhammad ﷺ To Rasool Hi Hain, Inse Pehle Bhi Rasool Guzre, Agar Ye Mar Jaae'n Ya Shaheed Kar Diye Jaae'n.

Yaha'n to jab mureed buzrug ka anghota pakadta hai to buzrug ye kehkar chhudaa leta hai ke mujhe malum hai ke tu zinda hai. Lekin waha'n Nabi ﷺ ke baad kaenaat mein sabse afzal apne peer o murshid³⁸⁹ ke bare mein ye elaan kar rah hai: Beshak Muhammad ﷺ wafat paa chuke hain. Yaha'n to marne waale kabhi bol padte hain. Kabhi ha'ns padte hain aur kabhi anghuthe pakad lete hain aur kabhi ankhe'n khol dete hain.

Lekin waha'n to Imam ul Ambiya ne ek dafa bhi naa bolkar naa ankhe'n khol kar naa ha'nska aur naa hi Hazrat Fatema ؑ ke sar par hath pher kar inhe'n dilaasa diya. Jabke inki zuban ye kalimat adaa kar rahi thi: Aye Abba. Hazrat Fatema ؑ 6 mahina tak zinda rahee'n, lekin kisi ne inko muskurate tak nahi dekha. Jis waqea ne inke chero'n se muskurahat tak cheen li, lekin inko ye aqeeda malum nahi ho saka ke Allah ka har ashik zinda hota hai. *Yaa lil A'ajab*

Barailwi to hayat un nabi aur auliya ki hayat ke qael hone ki wajah se mushrik aur ye har ashik ke qaeil ho'n to muwahhid. Aur Tajjub is faqeer par bhi hai ke kaise dhadalle se ye baat kehta hai ke main kal qiyamat ke din apni wajahat se teri madad karu'nga. Jis din Ambiya عليه السلام Allah Ta'ala ke samne sifarish ke liye naa jaa sake'nge. Nafsa nafsi kaa aalam hoga. Jis din admi apne bhai, maa'n, baap, biwi aur aulaad se bhaagega. Is din ye faqeer apni wajahat se madad karega. Jabke Khuda ka ye elaan ho raha hoga. Aaj Kiski Badshahi Hai. Allah Wahid Qahhar Ki Badshahi Hai.

³⁸⁸ Fazael e Sadaqaat: P667; Maut Ki Yaad: P56

³⁸⁹ T: Abu Bakar Siddiq (rz), Rasool Allah ﷺ ki wafat ke baad unke bare mein keh rahe hain

Ye To Madad Karega aur Allah ye kehta hai: Allah Ki Ijaazat Ke Baghair Kaun Hai Jo Sifarish Kare. Ye hazrat to madad kare'nge aur rab ye kehta hai ke koi bolne ki juraa-at naa karega.

Allah Ta'ala ka irshad hai: Jis Din Farishte Aur Jibraeel Saf Baandhe Khade Ho'nge Koi Baat Nahi Kar Sakega, Magar Jisko Rab Ijaazat De Aur Wo Baat Bhi Saheeh Karega.

Murda Zinda Aur Zinda Murda

Qabar wale zinda hote hain aur duinya wale murda. Isi kahani par mabni ek waqea suniye.

Zakariyya Sahab likhte hain: Shaikh Najamuddin Asfahani Makkah Mukarrama mein ek buzrug ke janaze mein shareek hue. Jab log inko dafan kar chuke, to talqeen karne waale ne qabar ke paas baith kar talqeen ki, Shaikh Najamuddin Hasne lage aur inki aadat ha'nse ki bilkul naa thi. Baaz khuddam ne hans ki wajah poochi, to shaikh ne jhidak diya, kai din baad farmaya ke main is liye ha'nsa tha ke jab talqeen karne waala qabar par talqeen ke liye baitha to maine in buzrug ko jo dafan kiye gae the, ye kehte hue suna. Dekho ji hairat ki baat hai, ek murda zinda ko talqeen kar raha hai.

Is waqea par Zakariyya Sahab ka aqeeda bhi mulaheza farmaiye: In buzrug ka ye irshad ke murda zinda ki talqeen kar raha hai, zahir hai ke marne wala Allah ke ishq ki wajah se zinda hai aur jo talqeen kar raha hai is daulat se khaali hoga.³⁹⁰ Yaani qabar waale zinda aur duniya waale murda. Ajab dastoor hai teri is tehreek ka. Isi tareeqa se Allah ke alaawa kisi insan koi ilm nahi ke wo kab marega, lekin tablighiyo'n ka to baawa adam hi niraala hai. Is bare mein bhi inka aqeeda sun le'n.

Marne Ka Ilm

Zakariyya Sahab likhte hain: Abul Hasan Maliki kehte hain ke main Hazrat Khair Noor Baaf ke sath kai saal raha. Inho'n ne apne inteqal se 8 din pehle kaha ke main jumerat ki sham ko maghrib ke waqt maru'nga aur juma ki namaz ke baad dafan kiya jaou'nga. Bhool naa jana. Lekin main bhool gaya. Juma ki subha ko ek shaqs ne mujhe inke inteqal ki khabar sunai. Main fauran gaya ake janaza mein shirkat karu'n, raaste mein log mile jo inke ghar se wapas aarahe the aur keh rahe the ke juma ke baad dafan ho'nge. Magar main inke ghar pahonch gaya, maine waha'n jaakar inke inteqal ki kaifiyat poochi to mujhse ek shaqs ne jo inteqal ke waqt inke paas maujood the, bayata ke raat maghrib ki namaz ke qareeb inko ghashi Sahaaba Ikraam hui. Iske baad zaraa ifaaqa saa hua to gharke ek koney ki taraf mu'n karke kehne lag eke thodi der thaheer jao. Tumhe bhi ek kaam ka hukam haia ur mujhe bhi ek kaam ka hukam hai. Lekin tumhe'n jis kaam ka hukam hai wo to faut nahi hoga aur mujhe jis kaam ka hukam hai wo reh jaaega. Is liye thodi der taheer jao main isko poora karlu'n. Jiska mujhe hukam hai, iske baad inho'n ne paani mangwaaya, taaza wazu kiya, namaz padhi aur iske baad ankhe'n band karke paou'n pasaar kar let gae aur chal diye. Kisi ne inko khuwab mein dekah, poocha kya haal hai, kehne lage, bas ye naa pooch tumhari sadi hui badbudaar duniya se khulaasi mil gai.³⁹¹

Sirf marne aur dafan hone ka ilm nahi, balke farishto'n ko ye hukam suna rahe hain ke ruk jao thodi der ke liye. Jabke Allah Ta'ala farmata hai: Jab Inki Maut Ka Waqt Aagaya To Ek Lamha Ke Liye Naa Aagey Ho Sakta Hai Aur Naa Peeche.

Yaha'n taaza paani mangwaa kar bade mazey se wazu kiya, namaz padhi aur araam se paou'n pasaaare aur chal diye. Kya ghazab ki mansuba bandi hai, ek isi qism ka waqea aur sun lejiye.

³⁹⁰ Fazaal e Haj: P1020

³⁹¹ Fazaal e Sadaqaat Aksi: Hissa 2 P668; Maut Ki Yaad: P57

Zakariyya Sahab farmate hain: Hamare akabir mein Hazrat Hafiz Muhammad Zamin Sahab Shaheed Thanwi ke sahibzada Hafiz Muhammad Yusuf Sahab bade sahib e tasarruf buzrug the. Inke tasarruftaat aur zod e asar ta'awezon ke bahot qisse maine apne akabir se jinhon ne inki ziyarat ki aur inke tasarruftaat dekhe, ba-kasrat sune hain. Ye qissa maine apne mamun Maulwi Mahmood Sahab Rampuri se suna hai ke inhon ne inteqal se ek din qabl Maulwi Mahmood Sahab se farmaya ke hamein bahot se chutkule malum hain, ek tumhe bhi bata denge. Ghar baithe 200 rupiya mahwari milte raheinge. Kisi waqt pooch lena maine kaha behtar hai, kyahal kiya ke kisi din fursat ke waqt pooch lungi. Sham ko asar ki namaz ke waqt jab takbeer ho rahi thi, saf se zara mun aage nikaal kar meri taraf chupke se ishaara karke farmaya ke wo baat yaad rakhna, phir ham chale jaaenge. Mujhe badi hairat hui ye kya waqt iska tha. Doosre din subha ko doeband waghaira muta'addid jagah ehbab ko khutoot likhwae, jisme muqhtalif umoor ke sath ye lafz bhi tha ke mera aaj ka safar ka iraada hai. Ham log ye samajhte rahe ke aksar Bhopal qiyam rehta hai. Wahan tashreef le jaane ka iraada hoga, yaa kahe'n aur ra'ab ki wajah se har shaqs har waqt baat karne ki juraa-at naa karta tha. Agarche taba'a Mubarak mein mazah behad tha. Lekin iske sath hi jalal bhi bahot tha. Sham ko asar ki namaz padhkar jab ham sab ghar ki taraf chale wo aksar auqaat masjid mein hi tashreef rakha karte the. Is liye masjid mein reh gae. Chand hi qadam bahar chale the, ke ek shaqs peeche se dauda hua aaya ke Hazrat ka inteqal hogaya hai.³⁹²

Dekha, Saheb e tasarruf ka tasarruf, ke ghar baithe 200 rupiye mahwaar milna phir maut ke aane ka waqt malum hona, malum nahi maut bhi apne tasarruf se hi naa aai ho.

Maut aane ka ilm pehle se hogaya is aqeeda par mabni ek waqea suniye. Zakariyya Sahab likhte hain, Muhammad bin qasim kehte hain ke mujhse mere shaikh Muhammad bin Aslam Toosi ne inteqal se 4 din pehle farmaya ke aao, tumhe'n khushkhabri sunaoun. Ke tumhare sath ke (yaani mere) sath Haq Ta'ala Shanhu ne kis qadar ehsan kiya ke meri maut ka waqt aagaya. (Wasiyyat) farma kar 4th din inteqal hogaya.³⁹³

Zakariyya Sahab isi tarha Hazrat Shaikh Abu Abdullah Andulusi ka wo waqea bayan karte hain ke jisme wo ek esai ladki ki zulf kea seer ho gae aur is ladki ki shaikh se judai ki wajah se ye haalat ho gai ke naa bhook rahi naa piyas, neend to kaha'n, bechaini aur be qaraari apni had ko paho'nch gai. Aqhir Khizar عليه السلام is ladki ko Shaikh Sahab ke paas paho'nchate hain aur Shaikh Sahab isey ibaadat karne ka hukam dete hain aur mehnat karke maut ki dehleez tak jaa paho'nchti hai. Aage ke alfaaz Zakariyya Sahab se suniye:

Ashiq Aur Mashooq Ki Maut

Aqhir Shaikh ko bulaa bheja ke maut se pehle ek martaba mere paas ajaaen. Shaikh ye sunkar fauran tashreef laae. Jaan bulb ladki hasrat bhari nigahon se Shaikh ki taraf dekhna chhati hai, magar a'nsuon mein dab-dabaa hui ankhe'n isey ek nazar bhar dekhne ki mohallat nahi deti. Aansuon ka ek taar bandha hua hai. Magar zoa'af se bolne ki ijaazat nahi. Lekin iski zaban bezubani ye keh rahi hai:

Dam Aqhir Hai Zaalim Dekh Lene De Nazar Bharkar Sadaa Phir Deeda Tar Karte Rehna Ashk Afshaani

Is ladkhada hui zaban aur bhaithi hui awaz se itna lafz kaha Assalamualaikum Shaikh (shafaqqat amez awaz se) tum ghabrao nahi, in sha allah anqareeb hamari mulaqat Jannat mein hone waali hai.

Ladki ye naa-sehaana kalimat se mutassir hokar khamosh hogai aur abh ye khamoshi mumtaad hui ke ye mohar e sukoon subha qiyamat se pehle naa tooteygi ispar kuch der nahi guzri thi ke musafir aqhirat ne is daar e faani ko khair abaad kaha.

³⁹² Fazeal e Haj Aksi: P1046

³⁹³ Fazeal e Sadaqaat: P670

Shaikh iski wafat par abdeeda hain, magar inki hayat bhi duniya mein chand roz se zaaed nahi rahi. Hazrat Shibli ka bayan hai ke chand hi roz ke baad Shaikh is aalam e faani se ruqhsat hue. Kuch dino'n ke baad shaikh ne khuwab mein dekha ke Jannat ke ek pur-fizaa baagh mein muqem hain aur 70 hooor'n se aapka nikah hua hai. Jinme pehli wo aurat, jiske sath nikah hu, yehi ladki hai. Aur abh wo dono'n abad al bilaad Jannat ki besh qimat nemato'n mein khush o khurram hain.³⁹⁴

Dekha aapne, ye wada ke ham anqareeb Jannat mein mile'nge. Kaise wafaa kiya ke iske marte hi chand roz mein khud bhi iske peeche kooch kar gae. Anqareeb ka jo wa'ada tha. Maloom aise hota hai ke ek to shaikh sahab ko ye ilm tha ke main bhi anqareeb marne waala hu'n aur doosra ye ilm tha ke ham dono'n Jannat mein bhi jaane waale hain aur shadi rachaane waale hain.

Ek teer mein 2 shikaar. Phir Zakariyya Sahab ka qalm is waqea ke baad pataa hai kya likhta hai? Ye Allah ka Fazal hai, wo jisey chhata hai, a'ataa karta hai aur Allah bade fazal waala ahi. Ye is waqea ki sacchai par mohar hai Zakariyya Sahab ki taraf se. Jis waqea mein alim ul ghaib Allah ki bajae ghairullah ko tasleem kiya gaya hai aur shaikh sahab aqhir naa-mehram hone ke bawajood is ladki ko dekhne kyou'n gae. Ye kaunsi shariyat mein jaez hai aur is ladki ne aapko kyou'n bulaaya. Ye ishq o ma'ashooqi ke chakkar aur wilaayat ke dawedaar. Leejiye marzi ki maut ka ek aur waqea suniye.

Marzi Ki Maut

Maulana Muhammad Yusuf aur Maulana Inam ul Hasan ka mukalma, Maulana Muhammad Esa Sahab naqal karte hain.

Hazrat Ji (Maulana Muhammad Yusuf): Bas bhai hamara kaam khatam hogaya, abh rehne ki zarurat nahi.

Hazrat Maulana Inam ul Hasan Sahab: Nahi, abhi kaam baaqi hai.

Hazrat Ji: Accha meri umar kya hogai?

Hazrat Maulana Inam ul Hasan Sahab: Adhtalees (48) saal.

Hazrat Ji: Bas adhtalees (48) saal hi kaafi hai.

Hazrat Maulana Inam ul Hasan Sahab: Nahi, abhi rehne ki zarurat hai.

Hazrat Ji: Hamari to adhtalees (48) hi kaafi hai

Quraishi aur Mufti Sahebaan ne arz kiya, aisi jaldi kya hai, marna to sab ko hi hai. Lekin abhi kaam baaqi hai. Is liye aapki abhi zarurat baaqi hai.

Hazrat Ji: Accha mashwara karke bato main kitne din aur zinda rahu'n.

Hazrat Maulana Inam ul Hasan Sahab: Agar ye mashwara ki baat hoti to sab hi mashwara karke tai kar lete. Apni apni baari par sab chale jaate hain.

Hazrat Ji: Bas to hamare liye adhtalees (48) saal hi kaafi hain. Policy mukammal ho chuki, abh to jo zinda rahega kaam karega. Mere zinda rehne ki zarurat nahi. Asal yehi hai ke hamari manzil hi poochi ho chuki.....

Lehaza sach much agle din Hazrat Ji is dar e faani se dar al baqaa ko rehlat farma chuke.³⁹⁵

³⁹⁴

³⁹⁵ Tableegh Ka Maqam: P153

Dekha kaisi mansuba bandi hai ke abh hamari manzil poori ho chuki hai aur choo'nke policy mukammal hai, lehaza zinda rehne ki zarurat nahi. Isko kehte hain maut ka ilm maut se pehle.

Insan jab dar e faani se kooch karta hai to iski agli manzil barzaqh hoti hai. Jiska tazkirah Allah you'n karta hai: Aur Inke Peeche Qiyaamat Tak Barzaqh Hai.

Barzaqh aisa jaha'n hai, jaha'n ki zindagi ka talluq duniya se nahi hota. Yaani insan aur jin is barzaqhi zindagi ko naa dekh sakte hain aur naa hi sun sakte hain. Jaisa ke Rasool Allah ﷺ ne farmaya: Agar main Allah se dua karu'n aur wo tumhe'n sundae to tum qabar mein murdo'n ko dafan naa karo. Yaani Sahaba Ikram ﷺ bhi kamil wali hone ke bawajood is barzaqhi zindagi ke bhed ko naa paa sakey. Lekin Tableeghi bhaiyyo'n ke nazdeek barzaqhi zindagi ka talluq duniyawi zindagi se hai aur barzaqhi zindagi waala insan duniyawi lehaz se zinda rehta hai. Jaisa ke ye waqeaat is baat par dalaalat karte hain. Zakariyya Sahab likhte hain.

Barzaqh Ki Ittela

Abu Sinan kehte hain, Khuda ki qasam main in logo'n mein tha jinho'n ne Sabit ko dafan kiya. Dafan karte hue lahad ki ek ei'nth gir gai, to maine dekha ke wo khade namaz padh rahe hain. Maine apne sathi se kaha dekho ye kya ho raha hai. Isne mujhe kaha chup ho jao..... (sabit) Subha ko hamesha ye dua kiya karte the ke yaa Allah agar tu kisi ko ye daulat ataa kare ke wo qaqbar mein namaz padhe to mujhe bhi a'ataa farma.³⁹⁶

Isi tarha Zakariyya Sahab farmate hain: Ek buzrug ki khuwahish thi ke qabar mein mujhe tilawat ka mauqa miley chunache inki qabar se tilawat ki awaz suni gai.³⁹⁷

Zakariyya Sahab likhte hain ke Sayeed bin Musaiyyib kehte hain ke Masjid e Nabawi mein: Main har namaz ke waqt azaan aur takbeer ki awaaz mimbar shareef mein se sunaa karta tha.³⁹⁸

Sabit hota hai ke Muhammad ﷺ Abu Bakar ﷺ Umar ﷺ ke sath ba-jamat namaz ka silsila qaem kiye hue hain. Ye tamam bate'n murdo'n ke naa marne par dalaalat karti hain. Aur inki duniyawi zindagi ka saboot hai. Ye sab kuch kya ya zahir nahi karta murdey waqai zinda ki tarha hain. Jaisa ke ye waqea zahir karta hai.

Mufti Aziz ur Rahman Sahab likhte hain: Ek sahab (jo Hazrat Shaikh ul Hadees damat barakatahum ke mo'otaqid the) ne ek dafa Hazrat Gangohi ke mazar par muraqeba kiya to dekha ke Hazrat Gangohi *Al Kokab al Durri* ka mutalea kar rahe hain.³⁹⁹

Ilm e ghaib ka parda chaak kiya jo Sahaba ﷺ ki isteta-at se bhi baahar tha aur duniya ki kitabe'n qabar mein paho'ncha kar sabit kar diya ke Barailwi'y'n ka khatam waala silsila saheeh hai. kyou'nke cheeze'n qabar mein paho'nch sakti hain. Zakariyya Sahab ek aur eman shikan waqea bayan farmate hain.

Murdey Se Guftagu

Ek buzrug jo mere walid ke dost aur muqhlis khuddam mein the, jo bade saheb e kashf the. Kashf quboor mein bahot badhe hue the. Wo walid sahab ke inteqal ke doosre din inki qabar par hazir hue, walid sahab ne inse 3 bate'n farmae'n:

1. Walid sahab ke muqhalefeen bahot the. Farmaya ke Maulwi Zakariyya se keh deejiye ke inki fikar naa karo. Ye khud apna nuqsan uthae'nge.

³⁹⁶ Tableegh Ka Maqam: P153

³⁹⁷ Tees majaalis: P220

³⁹⁸ Fazael e Haj: P851

³⁹⁹ Wali e Kaamil: P176

2. Walid Sahab par qarz bahot tha, iske maangne waale bahot the. Walid Sahab ne farmaya ke iski fikar naa karo (Alhamdulillah sab adaa hogaya)
3. Buzrug'o'n se darte rehna, inki ulti bhi seedhi hoti hai.⁴⁰⁰

Allah Ta'ala ka irshad hai: Ke Murda Aur Zinda Baraabar Nahi. Lekin yaha'n kasar kaunsi reh gai hai. Balke naseehat ki wajah se murda number le gaya. Zakariyya Sahab qabar ke halaat ka chashm deed waqea zikar karte hain.

Kafan Chor Murde Ki Dhamki

Ek kafan chor tha, wo qabare'n khodkar kafan churaya karta tha. Isne ek qabar khodi to isne ek shaqs ko oonche taqht par baithe hue dekha. Quran e Paak inke saamne rakha hua aur wo Quran Shareef padh rahe hain aur inke taqhat ke neeche ek naher chal rahi hai. Is shaqs par aisi dehshat taari hui ke be-hosh hokar gir pada. Logon ne isko qabar se nikala 3 din baad hosh aaya. Logo'n ne qissa poocha inse saara haal sunaya. Baaz logo'n ne is qabar ko dekhne ki tamanna ki isse pocoha ke qabar batade. Isne iraada bhi kiya ke inko lejakar qabar dikhou'n. Raat ko khuwab mein in qabar wale buzrug ko dekha, keh rahe hain: Agar tune meri qabar batai to aisi afato'n mein pha'ns jaaega ke yaad karega. Isne ahed kiya ken ahi batalu'nga.⁴⁰¹

Ek hi waqea mein aqeede ki beshumar kharabiya'n sama-at farmae'n.

1. Kafan Chor ki baat par itna eman ke Nabi ﷺ ki baat ko thukradiya. Kyou'nke Nabi ﷺ ne farmaya qabar mein murde par subha sham Jannat dozaqh pesh ki jaati hai.⁴⁰² aur yaha'n taqht bhi hai aur naher bhi jaari hai.

Aapne farmaya Jannat ki taraf se ek khidki khol di jaati hai aur yaha'n ies Jannat mein paho'ncha diya gaya.

Farishte sawal o jawab ke baad nek aadmi ko kehte hain: Aise soja jaise dulhan soti hai⁴⁰³ aur yaha'n ise Quran padhta diklaya gaya.

2. Buzrug ka khuwab mein aakar ye dhamki dena ke agar qabar batlaai to afaat mein pha'ns jaaega. Malum hota hai ke buzrug ne ye isi liye kaha ke tamam log qabar ke azaab o sawab par mutale'e ho jae'n. Jabke Nabi ﷺ ke moajjeze ke alaawa koi wali bhi qabar ke azaab o sawab par mutale'e naa ho sakta. Jaisa ke pehle guzar chukka.
3. Aur phir Saheb e Qabar ko takaleef dene waala tasleem kiya hai ke murda zinda ko afaat mein pha'nsae. Halaa'nke mushkil daalne aur door karne waals sirf Allah Ta'ala hai, yaha'n murde ki taqat ko aise rang mein pesh kiya gaya hai ke khud ba khud qabar par aqeedat se sar jhuk jaata hai aur waha'n isse fariyad karne ko dil chhata hai. Jaisa ke Zakariyya Sahab ne Nabi ﷺ ki qabar par darqhuwast ki.

Is tarha jab 40 roz hogae to maine jaakar roza e paak par arz kiya ke Hazrat, hamme kai haj badal par aae hain, dushwari ho rahi hai, chunache sham ko hamare baddu ko ek ou'nt mil gaya.⁴⁰⁴

Fariyadi ki nazar mein to ye saheb e qabar ki mushkil kushai banti hai. Leejiye اموات غير احياء ki ek aur muqhalefat. Zakariyya Sahab likhte hain.

⁴⁰⁰ Tees Majaalis: P185

⁴⁰¹ Maut Ki Yaad: P45

⁴⁰² Mishkat

⁴⁰³ Mishkat

⁴⁰⁴ Tees Majaalis: P44

Murde Ka Qabar Se Bahar Dekhan

Jab kisi qabar par hazri ho to maiyyat ke paou'n ki taraf jaae. Taake maiyyat ko agar Haq Ta'ala aane waale ka kashf a'ataa farmae. To dekhne mein sahat rahe. Is liye ke jab maiyyat qabar mein dae'n karwat leti hai. To iski nazar qadmo'n ki taraf hoti hai. Agar koi sarhaane ki jaanib se aae to maiyyat ko dekhne mein ta'ab aur mashaqqat hoti hai.⁴⁰⁵

Ek taraf maiyyat kehna aur doosri taraf aankhe'n milaana. Ye waqea to mast ke dekhna ka tha, leeejiye maiyyat ka khuwab mein musafeha karna aur iska asar.

Murde Ki Mahek

Zakariyya Sahab likhte hain ke: Ek buzrug farmate hain ke bahot hi nek ladke ka inteqal hua, raat khuwab mein nazar aaya. Poocha ke tere Rab ne tere sath kya sulook kiya. Kaha: Ke mere zaman eke tamam aadmiyo'n mein meri sifarish qabool farmai. Ibrahim kehte hain iske baad is ladke ne khuwab mein mujhse ruqsati musafeha kiya aur main neend se bedar hogaya. Main haj se farigh hokar wapas hua, lekin raasta mein saare qafila waale ye kehte the. Ke Ibrahim tere hath ki mahek se har shaqs hairan hai. Ke Kaisi khushbu aarahi hai aur is waqea ke naqal karne wale kehte hain ke marne tak Ibrahim ke hatho'n mein se wo khushbu aati rahi.⁴⁰⁶

Khuwab ki duniya ki kahani to suni abh leeejiye ruho'n se mulaqaat Zakariyya Sahab ye baab bandh kar waqea likhte hain.

Hindustan Mein Ambiya Ke Mazaar Ka Inkeshaf

Hazrat Thanwi Sahab ne farmaya, Hindustan mein bhi baaz Ambiya عليه السلام ke mazar hain. 'Baraas' jo ek jagah hai, Ambaala se aagey banjaare ki sarai station se uatar kar waha'n ek ahaata hai. Isme mazar hain, nishan kul qabro'n ken ahi. Hazrat Mujaddid Sahab ko maksoof hua ke yaha'n Ambiya عليه السلام ke mazaar hain. Ham bhi Maulana Rafiuddin Sahab Marhoom, Mohtamim Madrasa Deoband ke sath gae. Maunala ne muraqeba kiya. In Hazrat ki arwaah se mulaqaat hui, ginti mein 13 hazrat hain. Inme ek baap bete bhi hain. Baap ka naam Ibrahim hai, Bete ka naam Hazar (namalum ض se hai ya ز se) Maunala ne inse be'esat ka zamaana poocha to ek Raja (kiran) ka naam liya. Taqreeban abh se 2000 baras pehle.⁴⁰⁷

Ruho'n ki duniya ki sair ke baad mitti ked her (qabar) se guftagu suniye. Zakariyya Sahab likhte hain.

Qabar Ki Guftagu

Hazrat Umar bin Abdul Aziz ek martaba ek janaza ke sath tashreef le gae aur qabarstan mein paho'nch kar ilaaheda ek jagah baith kar kuch sochne lage. Kisi ne arz kiya Ameer ul Momineen aap is janaze ke wali the. Aap hi ilhaaeda baith gae. Farmaya haa'n, mujhe ek qabar ne awaaz dedi aur mujhse you'n kaha Aye Umar bin Abdul Aziz! Tu mujhse nahi poochta ke main in aane waalo'n ke sath kya kya karti hu'n. Maine kaha zaroor bata. Isne kaha ke main inke badan ko tukde tukde kar deti hu. Waghaira waghaira.⁴⁰⁸

Ye guftagu sirf Umar bin Abdul Aziz ko hi sunai di gai yaa kisi aur ko bhi is waqea ke raawi kaun hai. Iski sanad kaisi hai. Yaa ye besanad baat hai. Ye muqhtalif sawalaat zahan mein ubharte hain. Koi hai jo in sawalaat ka jawab de.

⁴⁰⁵ Fazel e Sadaqaat: P915

⁴⁰⁶ Fazel e Sadaqaat: P1003

⁴⁰⁷ Fazel e Sadaqaat: P915

⁴⁰⁸ Fazel e Sadaqaat: P539-255

Is tarha Zakariyya Sahab Faqeer Abul Laith ka bayan karda waqea likhte hain.

Jannati Dozaqhi Ka Ilm

Ek shaqs ne ek nek Khorasani ke paas amaanat rakhi. Khorasani ka inteqal hogaya, jab wo shaqs amaanat lene aaya to ulama se masla poocha to inho'n ne ye tarkeeb batlaai.

Jab adhi raat ya tehaai raat guzar jaae, to zam zam ke kuwe'n par jaakar iska naam lekar pukaar ke isse dariyaft kar isne 3 din tak aisa hi kiya. Waha'n se koi jawab naa mil. Isne phir jaakar in ulama se tazkirah kiya, inho'n ne Inna Lillah padha aur kaha ke hame'n to ye dar ho gaya ke shayad wo jannat mein naa ho. Tu falaa'n jagah jaa waha'n ek waadi hai, jiska naam barhoot hai. Isme ek kuwa'n hai is kuwe'n par awaz de. Isne aisa hi kiya, waha'n se pehli hi awaaz mein jawab mila ke tera maal waisa hi mehfooz hai. Fala'n jagah se zameen khod kar nikaal le.⁴⁰⁹

Dekha, jannat aur dozaqh mein daqhila pataa karne ka asaan tareen tareeqa. Aur Quran se tasaqhar (Quran ki ayat ka tarjuma: Ye Murda Hain, Zinda Nahi In Murdo'n Ko To Apne Uthaae Jaane Ka Bhi Ilm Nahi) kaha'n to Allah Ta'ala ka ye farman ke inhe'n apne uthae jaane ka ilm nahi aur kaha'n Zakariyya Sahab ka ye aqeeda ke murdo'n ko zinda logo'n ke amaal tak ka ilm hota hai. Jaisa ke Zakariyya Sahab is ladkey ka ye qaul naqal karte hain ke jiska ibaadat karte hue sirf haddi chamda reh gaya tha aur iske sathi ibaadat karte hue Allah ko piyaare ho gae. Jab isko ibaadat mein kami ka mashwara dene ke liye Muhammad bin Samaak aae to wo kehne laga.

Mera amal din mein 2 baar in (marey hue sathiyon) par zahir hota hoga. Wo kya kahe'nge, jab is mein kotahi paae'nge.⁴¹⁰

Zakariyya Sahab is qism ke waqeaat o khuwab apni kitab mein zikar karke Tableeghi Jamat ka ye aqeeda banana chhate hain ke murdo'n par duniya ke halaat wazeh hain. Chand waqeaat isi qism ke suniye. Zakariyya Sahab likhte hain.

Murdo'n Ki Haazri

1. Bashar bin Mansoor kehte hain ke ek admi qabarstan mein sham ke waqt (maghfirat ki) dua rozaana padhte the. Ek din ittefaq se is dua ko padhne ki nauba nahi aai. Waise hi ghar aagae. Raat ko khuwab mein bada majmua qabarstan ke rehne waalo'n ka aagaya aur kehne laga ke tumne hamko iska aadi banaa diya tha ke rozana sham ko tumhari taraf se hamare paas hadiya aaya karta tha. Isne poocha kaisa hadiya, wo kehne lagey ke tum jo dua rozaana sham ko kiya karte the, wo hamare paas hadiya bankar paho'nchti thi. Wo shaqs kehte hain ke phir maine kabhi is dua ko tark nahi kiya.⁴¹¹
2. Ek nek aurat mar gai, iske ladke ne ye ehtemam shuru kar diya ke har juma ko wo maa'n ki qabar par jaata aur Quran Shareef padh kar isko sawab baqashta aur iske liye aur sab qabarastan waalo'n ke liye dua karta. Ek din isne apni maa'n ko khuwab mein dekha aur poocha Amma'n tumhara kya haal hai. Maa'n ne jawab diya. Khoob mazey mein hu'n. Ladke ne poocha koi khidmat mere laaeq ho to kaho, isne kaha ke tu har Juma ko mere paas aakar Quran e Paak padhta hai. Isko naa chhodna. Jab tu aata hai to saare qabarstan waale khush hokar mujhe khushkhabri dete aate hain, ke tera beta aagay. Wo ladka kehta hai, ek din khuwab mein bahot bada majmua mardo'n aur aurato'n ka is qabarstan waalo'n

⁴⁰⁹ Fazel e Sadaqaat: P539-255

⁴¹⁰ Fazel e Sadaqaat: P539

⁴¹¹ Tableeghi Nisab; P113

ka shukriya adaa karne ke liye aaya. Ke tum jo har jumeraat ko hamare paas aate ho aur hamare liye dua e maghfirat karte ho isse hamko badi khushi hoti hai.⁴¹²

3. Ek aur alim farmate hain ke ek shaqs ne khuwab mein dekha ke ek qabarstan ki sab qabre'n ek dam shaq ho gae'n aur murde inme se bahar nikal kar zameen par se wo sada dua chun rahe hain, jo log is qabarstan walo'n ko bhejte the. Is shaws farigh baitha hai aur kuch nahi chunta. Maine kaha tum kyou'n nahi chunte, isne mujhe kaha: Mujhe is wajah se isteghana hai ke mera ladka mujhe rozana ek Quran padh kar baqashta hai. Ek arsa ke baad maine phir is shaqs ko bhi cunte dekha. Meri aa'nkh khu gai, mujhe is par tajjub hua. Tehqeeq ki to malum hua ladke ka inteqal ho gaya hai.⁴¹³
4. Hazrat Saleh Maree farmate hain ke main raste mein ek qabar ke qareeb baith gaya. Baith-te hi meri aankh lag gai, maine khuwab mein dekha ke sab qabre'n shaq ho gae'n. Murde inse nikal kar hasee khushi ki baate'n kar rahe hain. Qabar se ek maghmoom naujawan nikal kar ek taraf baith gaya. Farishte utrey inke hatho'n mein dastar khuwan the. Har shaqs khuwan leta aur apni qabar mein chala jaata, ye jawan bhi khali haath apni qabar mein jaane laga to maine poocha ke tum is qadar ghamgheen kyou'n ho aur ye khuwan kaise the. Isneka ke ye khuwan in hadaaya ke the jo zinda log apne apne murdo'n ko bhejte hain. Mera siwaae waleda ke koi nahi, isne nai shadi Karli aur wo khawind mein mashgool rehti hai. Maine iski waleda ka pata poocha aur subha ko is pata par jaakar iski waleda ko parde ke peeche bulaaya aur ye waqea sunaya. Is aurat ne kaha beshak wo mera ladka tha, mere jigar ka tukda tha, meri god iska bistar thi, iske baad is aurat ne 1000 dinar sadqa ko diye aur kaha ke aainda hamesha isko dua aur sadqa se yaad rakhu'ngi. Kabhi naa bhuloo'ngi.

Hazrat Saleh farmate hain ke maine phir khuwab mein is majma'a ko isi tarha dekha aur is naujawan ko bhi badi acchi poshak mein bahot khush dekha wo meri taraf dauda hua aaya aur kehne laga ke Saleh Haq Ta'ala tumhe jaza e khair de, tuhara hadiya mere paas paho'ch gaya.⁴¹⁴

Yehi baat to Barailwi kehte hain ke bar-khurdaar tumhare baap ki ruh mere paas aai thi. Bhooka nanga tha, kuch sadqa karo. Kuch khushk mewa, koi behtareen suit boot mujhe do. Maulwi kaa mu'n letter box hai, isme daalo to murdey ko mil jaaega. Yehi baat Zakariyya Sahab ne sabit kardi aur Barailwiyo'n ke liye in khurafaat par aml karne ki raahe'n khol dee'n. Ye ruho'n ka Tableeghi Jamat ke khuwab mein aana aur Barailwiyo'n ki ruho'n ka har jumerat ko ghar aana. Isi tarha, ek Hazrat Sahab ek bewa ke paas gae aur kaha ke tumhare shuhar naamdaar, raat ko mere paas aae the. Kuch maang rahe the, kuch sadqa khairat do. Aurat kehne lagi, bade bewafa hain, mere khawind. Jab zinda the to raat ko mere paas aate the aur marne ke baad tumhare paas aane lag gae. Wo mere paas kyo'n nahi ajaate, taakey main kuch de du'n aur Barailwiyo'n ki hausla afzaai Zakariyya Sahab ke is kalam se bhi hoti hai. Farmate hain: akabir ke liye esale sawab zaroor kiya karo, issey inki arwaah mutawajje hoti hain aur inke fuyooz o barakaat milte hain.⁴¹⁵

Sirf esale sawab Quran se kyou'n. Ranga rang ke khano'n se kyou'n naa ho aur phir sirf ruho'n ke fuyooz o barakaat hi nahi, balkey mazaro'n ke fuyooz barakaat bhi hain. Jaisa ke Mufti Aziz ur Rahman Sahab, Zakariyya Sahab ke halaat qalamband karte hue mazaro'n ke bare mein likhte hain. Aaj bhi inke mazaraat se fuyoozaat ke chashme beh rahe hain.⁴¹⁶

⁴¹² *Tableeghi Nisab; P113*

⁴¹³ *Fazael e Sadaqaat: P120*

⁴¹⁴ *Fazael e Sadaqaat: P121*

⁴¹⁵ *Tees Majaalis: P211*

⁴¹⁶ *Wali e Kaamil: P54*

Ek jagah likhte hain. Basti se gharbi jaanib aapka mazar aur qanqah abh bhi munaba'a fuyooz o barakaat banaa hua hai.⁴¹⁷

Nabi ﷺ Ka Qabar Mein Sunna

Iske alaawa Barailwiyo'n ki tarha inka sahara bhi mauzu ahadees hain, chunache Zakariyya Sahab bhi ye mauzu hadees: (Jisne meri qabar par durood padha usey main khud suntan hu'n.⁴¹⁸) pesh karke likhte hain. Is riwayat mein Rasool Allah ﷺ ke khud sunne mein koi ishkaal nahi, is liye ke Ambiya عليه السلام apni quboor mein zinda hain..... aur ye to mohaqhiq hai ke Huzoor ﷺ inka salam sun rahe hain.⁴¹⁹

Halaa'nke is hadees ko Shaikh Nasiruddin Albani (rh) ne mauzu kaha hai.⁴²⁰

Saheb as Saaram al Manki farmate hain: Ye mauzu hadees hai, iska asal nahi.⁴²¹

Isi tarha Imam Oqaili ne bhi yehi kaha: Iski koi asal nahi.⁴²²

Ibnul Jauzi farmate hain: Laa Taseeh.⁴²³

Ye saheeh nahi, kyou'nke isme Muhammad bin Marwan, Kazzab raawi aata hai.⁴²⁴ Aur is riwayat mein Abdul Rahman bin Ahmad al A'araj majhool al haal hai.

Is manghadat hadees par Zakariyya Sahab ne aqeede ki buniyad rakhi (subhanallah) isi tarha ek aur riwayat pesh karte hain Ke: Ambiya apni qabro'n mein zinda hote hain aur namaz padhte hain.⁴²⁵

Imam Zahabi is hadees ko pesh karke farmate hain, khabar munkar⁴²⁶, ye hadees munkar hai.

Is tarha Zakariyya Sahab ke nazdeek Nabi ﷺ salaam ka jawab bhi dete hain, iske saboot mein mundarja zail hadees pesh karte hain. Ke jab koi shaqs mujh par salam karta hai. To Allah Ta'ala mujh par meri ruh lautaa dete hain. Yaha'n tak ke main iske salam ka jawab deta hu'n.⁴²⁷

Halaa'nke is hadees ko Yazid bin Abdullah bin Qaist, Hazrat Abu Huraira رضى الله عنه se riwayat karta hai. Halaa'nke isne Hazrat Abu Huraira رضى الله عنه ko dekha hi nahi.⁴²⁸ Aur phir iske bare mein Abu Hatim 'Laisa bi qawi'⁴²⁹ kehte hain.⁴³⁰

Isi hadees ki tashree mein Zakariyya Sahab ye waqea likar aae hain.

Qabar Se Walaikum Assalam

Ibrahim bin Shaiban kehte hain ke main Haj se faraagh par Madina Munawwara hazir hua aur maine qabar shareef ke paas jaakar salam arz kiya to maine hujra shareef ke andar se walaikum assalam ki awaaz suni.⁴³¹

Isi tarha Allah ke Rasool ﷺ ko haazri ki bhi ittela ho jaati hai. Isi liye Zakariyya Sahab, Nabi ﷺ ki qabar aur aam quboor par jaane ka ye tareeqa batlaate hain: Jab kisi qabar par haazri ho to maiyyat ke paou'n ki taraf se jaae, taake maiyyat ko agar Haq Ta'ala Subhanahu aane waale ka kashf a'ataa farmae. To dekhne mein sahat

⁴¹⁷ Wali e Kaamil: P94

⁴¹⁸ Baheghi

⁴¹⁹ Tableeghi Nisaab: P698-699; Fazaal e Sadaqaat: P902

⁴²⁰ Silsilah al Ahadees az Za'eefah: # 203

⁴²¹ As Saarem al Manki: P283

⁴²² Kitab az Zoa'afa al Kabeer: P137

⁴²³ Kitab al Mauzu'at: V1 P303

⁴²⁴ Mizan ul Etedaal: V4 P32; Tehzeeb Allah Ta'ala Tehzeeb: V9 P237

⁴²⁵ Tableeghi Nisaab: P698-699; Fazaal e Sadaqaat: 918-896

⁴²⁶ Mizan ul Etedaal: V1 P460

⁴²⁷ Tableeghi Nisab: P702

⁴²⁸ Al Qaul al Badee: 156

⁴²⁹ T: Ye qawi nahi

⁴³⁰ Tehzeeb ut Tehzeeb: V9 P274

⁴³¹ Tableeghi Nisab: P698-720; Fazaal e Sadaqaat: P937

rahe, is liye ke jab maiyyat qabar mein da'e'n karwat leti hai to iski nazar qadmo'n ki taraf hoti hai. Agar koi sarhaane ki jaanib se aae to maiyyat ko dekhne mein ta'ab aur mashaqqat hoti hai.^{432 433}

Isi tarha Nabi ﷺ ko durood padhne waale ka naam abhi pesh kiya jaata hai, jaisa ke Zakariyya Sahab likhte hain

Amaal e Ummat Nabi ﷺ Par Pesh Hona

Pas tub hi aur muqhatib apne paak nabi ka zikar khoobiyo'n ke sath karta raha kar, tera durood Huzoor Aqdas ﷺ ke paas huzoor ki qabar e athar mein paho'nchta hai aur tera naam Huzoor Aqdas ﷺ ke khidmat mein pesh kiya jaata hai. Aur baqaul Iliyas Sahab ke 'Huzur ﷺ ke saamne ummat ke amaal pesh hote hain, jo jitna deen phailaaga itna hi wo khush ho'nge. Roudha e Mubarak mein tumhari takleef se inko raahat hogi.'⁴³⁴

Qabar Nabi Arsh Se Afzal Hai

Isi liye Tableeghi Jamat ka bhi ye nazariya hai ke qible ki bajae Nabi ﷺ ke raudha ki taraf mu'n karke dua maa'ngi jaae.⁴³⁵ Wo shayad is liye ke inke nazdeek qabar shareef ki jagah sari jagaho'n se afzal hai. Jo hissa Huzoor ﷺ ke badan e Mubarak se milaa hua hai, wo Ka'aba se afzal hai. Jab aapki qabar ki zindagi ke itne saboot hain. To inhe'n ye nazariya bhi apnaana pada kea apse ijaazat bhi maa'ngi jaae, jaisa ke is waqea se pataa chalta hai.

Qabar Se Ijaazat

Hazrat Ayesha ؓ farmati hain ke jab mere walid Hazrat Abu Bakar Siddiq ؓ bimaar hue to ye wasiyyat farmai. Ke Mere inteqal ke baad meri na'ash Roudha e aqdas par lejaakar arz kar dena ke ye Abu Bakar ؓ hai, aapke qareeb dafan hone ki tamanna rakhta hai. Agar waha'n se ijaazat ho jaae to mujhe waha'n dafan kar dena aur ijaazat naa ho to baqee mein dafan kar dena.

Chunache, aapke wisaal ke baad wasiyyat ke mutabiq janaza waha'n le jaakar qabar shareef ke qareeb yehi arz kar diya gaya. Waha'n se ek awaaz hame'n aai, admi kehne waala koi nazar naa aata. Ke ezaaz o ikraam ke sath andar le aao.⁴³⁶ Hazrat Ali ؓ farmate hain ke jab Hazrat Abu Bakar Siddiq ؓ ke wisal ka waqt qareeb aaaya to mujhe apne sarhaane bithakar farmaya: Ke jin hatho'n se tumne Huzoor e Aqdas ﷺ ko ghushl diya tha. Inhi hatho'n se mujhe ghushl dena aur khushbu lagaana aur mujhe is hujre ke qareeb le jaakar jaha'n Huzoor ﷺ ki qabar hai. Ijaazat maang lena, agar ijaaza maangne par hujre ka darwaza khul jaae to mujhe waha'n dafan kar dena. Warna musalmano'n kea am qabarstaan (Baqee) mein dafn kar dena. Hazrat Ali ؓ farmate hain ke janaza ki taiyyari ke ba'ad sabse pehle main aage badha aur maine jaakar arz kiya Yaa Rasool Allahﷺ, ye Abu Bakar yaha'n dafan hone ki ijaazat maangte hain. To maine dekha, ek dam hujra ke kiwaad khul gae aur ek awaaz aai ke dost ko dost ke paas paho'nchado. Allama Siyuti ne Khasaaes e Kubra mein in dono'n ka zikar kiya hai. Mohaddisaana haisiyat se is riwayaat ko munkan bataaya jaata hai. Lekin tareeqhi haisiyat to baaqi hai hi.⁴³⁷

Dekhi hath ki safaai? Ke agar riwayat ke munkar hone ki wajah se isey apna aqeeda apnaane mein pas o pesh se kaam lena padey to tareeqhi haisiyat ke bar qaraar hone ka libaada iske saamne pesh karke isey hausla diya jaae ke aqeeda apnaane mein tareeqhi aur mohaddisaana haisiyat se koi farqa nahi padta. Marne ke baad

⁴³² Fathul Qadeer

⁴³³ Fazael e Sadaqaat: P915

⁴³⁴ Irshadat o Maktubaat Iliyas Sahab: P25

⁴³⁵ Fazael e Sadaqaat: P921

⁴³⁶ Fazael e Sadaqaat: P912

⁴³⁷ Fazael e Sadaqaat: P950

guftagu ke bare mein Maulana Yusuf Sahab bhi likhte hain: Inteqal ke baad (Nabi ﷺ ke) seene par kaan lagae gae to bhi As Salaat As Salaat ke alfaaz the.⁴³⁸

Nabi ﷺ ki qabar ki zindagi ke bare mein Zakariyya Sahab se chand waqeaat bhi sunte jaa'e'n. Zakariyya Sahab farmate hain ke is siyah kaar ko in fazaal ke rasaaal likhne ke zamana mein baaz martaba khud ko aur baaz martaba doosre ahbaab ko kuch manamaat aur mubashheraat bhi aae. Is risaala Fazaal e Darood Shareef ke likhen ke zamane mein ek raat khuwab mein ye dekha ke mujhe ye hukam diya jaa raha hai ke is risaala mein qaseeda zaroor likhiyo. Lekin qaseeda ki ta'ayeen nahi malum ho saki. Dobarab hi is qsim ka khuwab dekha. Ye kahyal aaya ke iska misdaaq Maulana Haji noorullah marqadahu ki wo mashoor na'at hai. Jo apne walid sahab se padhi aur isi waqt inki zubani iske mutalliq ek qissa bhi suna tha.

Qabar Se Haath Nikalna

Qissa ye tha ke Mulana Jaami (ye Maulana Wahdatul Wajood jaise shirkiya aqeede mein muftela the) noorullah marqadahu wa a'alallah maraatib ye naat kehne ke baad jab ek martaba haj ke liye tashreef le gae to inka iraada roudha e aqdas ke paas khada hokar is nazam ko padhe'nge. Jab haj ke baad Madina Munawwara ki hazri ka iraada kiya to Ameer e Makkah ne khuwab mein Huzoor ﷺ ki ziyarat ki. Huzoor ﷺ ne khuwab mein inko ye irshad farmaya ke isko (Jaami ko) Madina naa aane de'n. Ameer e Makkah ne mumaneat kardi, magar in par jazb o shauq is qadar ghalib tha ke ye chup kar Madina Munawwara ki taraf chal diye. Ameer e Makkah ne dobara khuwab dekha. Huzoor ﷺ ne farmaya wo aaraha hai. Isko yaha'n naa aane do. Ameer ne 2 aadmi daudaae aur inko raaste mein pakadwa kar bulaaya. In par saqhti ki aur jail khana mein daal diya. Is par Ameer ko teesri martaba Huzoor ﷺ ki ziyarat hui. Huzoor ﷺ ne irshad farmaya: Ye koi mujrim nahi, balke isne kuch asha'ar kahe hain, jinko yaha'n aakar meri qabar par khade hokar padhne ka iraada kar raha hai. Agar aisa hua to qabar se musafa ke liye hath niklega. Jisme fitna hoga. Is pa rinko jail se nikaala gaya aur bahot ezaaz o ikram kiya gaya.⁴³⁹

Manamaat o Mubasshiraat ke baad khuwab mein is qaseede ke likhne ka hukam diya. Kisne.....? Inke nazdeek isi ne diya hoga jinka naam e naami Muhammad ﷺ hai. Kyou'nke likhte hain, agar ye qaseeda qabar par padha jaata to qabar se musafa ke liye hath nikalta. Is qaseede ki ibteda hi aqeeda tauheed se tasaadam par rakhi gai, anjaam khuda jaane.

زمجوری بر آمد جان عالم.....ترحم یا نبی الله ترحم

Hajar Ki Wajah Se Jaan Labo'n Par Hai, Aye Allah Ke Nabi ﷺ Raham Keejiye, Raham Keejiye

Ham kuch arz kare'nge to shikaayat hogi

Maulana Zakariyya Sahab ki zubahi hi ek aur waqea sun lejiye. Jo shrik se labrez hai. Syed Ahmad Rifai mashoor buzrug, akabir e sufiya mein se hain. Inka qissa mashoor hai ke jab 555 hijri mein wo ziyarat ke liye hazir hue aur qabar e athar ke qareeb khade hokar 2 ashar padhe to dast e Mubarak bahar nikla aur inho'n ne isko chooma. Is nakaara kaar risaala Fazaal e Haj ki hikayat Ziyarat e Madina ke silsila mein # 13 par ye qissa mufassil Allama Siyuti ki kitab Al Haaumi se guzar chukka hai. Aur muta'addid qisse is mein Raudha e Aqhdas se salam ka jawab milne ke zikar kie gae hain.⁴⁴⁰

⁴³⁸ Hazrat Ji Ki Yadgaar Taqreere'n: P35

⁴³⁹ Tableeghi Nisaab: P803

⁴⁴⁰ Tableeghi Nisab: 308; Fazaal e Darood: P125

Chaliye abh aapko main Fazaal e Haj ke isi maidan mein liye chalta hu'n, jaha'n aap Quran o Hadees se mutasaadum beshumar waqeaat mulaheza farmae'nge.

Leejiye Syed Ahmad Rifai ke wo 2 ashaar jo inho'n ne qabar e nabawi par padhe aur iski tafseel:

فی حالة البعد روحی كنت ارسلها.....تقبل الارض عنی وهی نائبتی وهذه دولة الاشیاء قد حضرت..... فامدد یمینک کی تخطی بها شفتی

Tarjuma: Doori Ki Haalat Mein Apni Ruh Ko Khidmat e Aqdas Bheja Karta Tha. Wo Mera Naaeb Bankar Aastaana Ko Choomti Thi. Abh Jismo'n Ki Haazri Ki Baari Aai Hai. Apna Dast Mubarkar A'ataa Keejiye Taake Mere Ho'nt Isko Choome'n.

Is par qabar e Mubarak se dast e Mubarak bahar nikla aur inho'n ne isko chooma.⁴⁴¹ Kaha jaata hai ke is waqt 90,000 ka majma'a Masjid e Nabawi mein tha. Jinho'n ne is wqea ko dekha aur Huzoor ﷺ ke dast e Mubarak ki ziyarat ki. Jinme Hazrat Mehboob e Subhani Qutub e Rabbani Shaikh Abdul Qadir Jilaani noorullah marqadahu ka naam e naami bhi zikar kiya jaata hai.⁴⁴²

Ruh ka astaana e Mubarak ko choomne ki Muhammdi ﷺ shariyat ka masla hai. Kya Sahaba ikram ﷺ se sabit hai. Kya is waqea mein ye sabit nahi kiya gaya ke qabar wale zinda hain. Murda nahi hain. Aur Rab ke is hukam ko thukraa diya gaya: Ye murda hain, zinda nahi aur inko to apne uthaae jaane ka shaoor nahi.

Ye hath jo choomne ke liye nikla, Hazrat Fatema ﷺ ke sar par shafaqat rakhne ke liye kyou'n na baahar aaya aur jab logo'n ne Hazrat Usman ﷺ ko mehsoor karke qatal karna chhaha to kyou'n naa logo'n ko mana karne ke liye qabar se bahar aaya. Agar isi ka naam islam hai to apne islam ko sambhaalo ke jitni be aqali isme hai kaenaat ke kisi deen mein naa hogi.

Tableeghi Jamat wale qabar walo'n ke sunne aur jawab dene ke qaael hain. Chand waqeaat saboot ke liye Fazaal e Haj ke sun le'n, jiski taraf Fazaal e Darood mein Maulana Zakariyya Sahab ne ishara kiya hai.

Qabar Se Jawab

1. Syed Nooruddin Aiji Shareef Afifuddin ke walid majid ke mutalliq likha hai ke wo Raudha e muqaddasa par hazir hu e aur arz kiya Assalamu a'alaikum Ayuhanna Nabi wa Rahmatullah wa Barakatahu, to saare majma'a ne, jo waha'n haazir tha suna ke qabar shareef se Wa'alaikum assalam yaa waladi ka jawab mila.⁴⁴³
2. Shaikh Abu Nasar Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Sa'ad al Sufi al Karqhi farmte hain ke main Haj se faraghat ke baad ziyarat ke liye hazir hua, hujra shareef ke paas baitha hua tha ke Shaikh Abu Bakar Dayar Bakri tashreef laae aur mauwaja shareefa ke samne khade hokar arz kya Assalamu A'alaika Yaa Rasool Allah to maine hujra shareef ke andar se ye awaaz suni Wa'alaikum Assalam Yaa Aba Bakr aur isko sab logo'n ne jo hazir the suna.⁴⁴⁴
3. Yusuf bin Ali kehte hain ke ek Hashmi aurat Madina Munawwara taiyyaba mein rehti thi, aur baaz khuddam isko sataaya karte the. Wo huzoor ﷺ ki khidmat mein fariyad lekar hazir hui. To Rauda Shareef se ye awaaz aai. Amaalik Fee Uswah Fasabri Kamaa Sabarat Au Nahu Haaza - Kya tere liye mere itteba

⁴⁴¹ Al Haawi by Siyuti

⁴⁴² Al Buniyan al Masheed; Fazaal e Sadaqaat: P941

⁴⁴³ Fazaal e Sadaqaat: P941

⁴⁴⁴ Al Haawi: Fazaal e Sadaqaat: P961

mein raghbat nahi, jis tarha main sabar kiya tub hi sabar kar wo aurat kehti hai ke is awaz ke baad jis qadar koft mujhe thi wo sab jaati rahi aur teeno'n khaadim jo mujhe sataaya karte the mar gae.⁴⁴⁵

4. Sabit bin Ahmaad Abul Qasim Baghdadi farmate hain ke inho'n ne ek mauazzin ko dekha ke wo Madina Paak mein Masjid e Nabawi mein subha ki azaan de rahe the. Azan mein muezzin ne kaha Assalatu Khairum Minan Naum to ek khadim ne aakar thappad maar diya. Wo muezzin roya aur arz karne laga. Yaa Rasool Allah ﷺ aapki maujoodgi mein mere sath ye ho raha hai, is par khadim par falij gir gaya. Log uthaakar isko ghar le gae, 3 din baad wo mar gaya.⁴⁴⁶

Qabar mein sunne aur jawab dene ke alaawa qaari ke zahen mein kya ye aqeeda bhi poqhta nahi ho jaaega ke Nabi ﷺ se shikayat karte hi tang karne waale mar gae. A'qa'a ke alfaaz aur tarz e bayan se ye zahir nahi hota ke ye maut tabae'e nahi thi. Balkey Nabi ﷺ ke tasarruf ki wajah se aai aur Mahyee o Mumeet sirf Allah hi ki zaat hai. Jaisa ke Ibrahim عليه السلام kehte hain: Mera Rab Wo Hai Jo Zinda Bhi Karta Hai Aur Maarta Bhi Hai.

Yaa to Nabi ﷺ ko Rab tasleem karo yaa isey shirk kaho.

5. Hazrat Ali رضي الله عنه se manqool hai ke jab Huzoor ﷺ ke dafan se farigh hue to ek baddu hazir hue aur qabar e athar par paho'nch kar gir gae aur arz kiya Ya Rasool Allah ﷺ aapne jo kuch irshad farmaya wo hamne suna aur jo Allah Jalle Shanahu ki taraf se Aap ko paho'ncha tha aur aapne isko mehfooz farmaya tha. Isko hamne mehfooz farmaya tha. Isko hamne mehfooz kiya. Is cheez mein jo Aap par Allah Jalle Shanahu ne nazil ki (yaani Quran) ye warid hai.

Agar Ye Log Jab Inho'n Ne Apne Nafs Par Zulm Kar Liya Tha Aapke Paas Aajaate Aur Ye Ke Allah Ajlle Shanahu Se Maafi Maang Lete Aur Rasool Allah ﷺ Bhi Inke Liye Maafi Maangte To Zaroor Haq Ta'ala Shanahu Ko Tauba Qabool Karne Wala Aur Rahamkarne Wala Paate.⁴⁴⁷ Iske baad baddune kaha beshak maine apne nafs par zulmkiya hai aur abh main apke paas maghfirat ka taalib bankar hazir hua hu'n. Is par qabar e athar e awaaz aai ke beshak tumhari maghfirat ho gai.⁴⁴⁸

Ye kis aqeeda ki taleem di jaa rahi hai, ke qabar waale sunte hain aur gunaho'n ki maafi ka aapki zindagi mein to wahi ke zariye ilm ho jaata tha. Lekin jabke Inqeta'a al Wahi par hare k ka eman hai, phir aapko is ki baqshish ka kis tarha ilm hua. Padhne waale ka zahen khud ba khud is taraf nahi jata ke Barailwiyo'n ke kehne ke mutabiq Allah ke Rasool alim ul ghaib the. Mundarja zail waqeaat se ye baat sabit hoti hai ke Tableeghi Jamat wale qabar wale murde ke tasarrufaat ke qaael hain.

Murde Ka Ounth Zubha Karna

Arab ki ek jamat ek mashoor saqhi kareem ki ziyarat ko gai. Door ka safar tha, raat ko waha'n tehre inme se ek shaqs ne is qabar wale ko khuwab mein dekha wo isse keh raha hai ke to apne ounth ko mere baqhti ounth ke badla mein faroqht karta hai (Baqhti ounth ka a'ala qism ke ounto'n mein shumar kiya jaata hai. Jo is maiyyat ne tarka mein chhoda tha) Khuwab dekhne wale ne khuwab hi mein maamla kar liya. Wo saheb e qabar utha aur iske ount ko zubah kar diya. Jab ye ount wala neend se utha to iske ount ka khoon jaari tha. Isne uthkar isko zubah kar diya (ke iski zindagi ki ummeed naa rahi thi) aur gosht taqseem kar diya. Sabne pakaaya khaaya. Ye log waha'n se wapas ho gae, jab agli manzil par paho'che to ek shaqs baqhti ount par sawar mila jo ye tehqeeq kar raha tha ke falaa'n naam ka shaqs tumme koi hai. Is khuwab wale shaqs na kaha ke ye mera naam

⁴⁴⁵ Fazel e Sadaqaat: P961

⁴⁴⁶ Fazel e Sadaqaat: P945

⁴⁴⁷ Quran

⁴⁴⁸ Fazel e Sadaqaat: P942

hai. Isne poocha ke tune fala'n qabar wale se ke hath koi cheez faroqht ki hai. Khuwab dekhne wale ne apna khuwab qissa sunaya, jo shaqs baqhti ount par sawar tha, isne kaha ke wo mere baap ki qabar thi. Ye iska baqhti ount hai. Isne mujhe khuwab mein kaha hai ke agar tu meri aulaad hai to mera baqhti ount fala'n shaqs ko dede, tera naam liya tha. Ye baqhti ount tere hawale hai. Ye kehkar wo ount dekar chala gaya (abhi Zakariyya Sahab ka tabsera bhi sama-at kare'n) Ye saqhawat ki had hai ke marne ke baad bhi apni qabar par aane walo'n ki mehmani mein apne aseel ount ko faroqh karke aane waalo'n ki mehmani ki. Baaqi ye baat ke marne ke baad is qism ka waqea kyou'nkar hogaya isme koi mahaal cheez nahi. Aalam e arwaah mein is qsim ke waqeaat mumkin hain.⁴⁴⁹

Khuwab to aate jaate rehte hain, lekin is waqea mein to aisa lagta hai ke khuwab mein aana apne qabza e qudrat mein hai. Khuwab ko to chhodiye, in alfaaz par ghaur keejiye 'Saheb e qabar utha aur iske ount ko zubah kar diya'

Dalaael ko to chhode'n, sirf aqal se hi kaam le'n ke agar wo murda qabar se nikal kar ount ko zubah karne ke liye hi zinda hai. Bahar nikal kar aqeeda tauheed o sunnat ka parchar kyou'n nahi karta. Ye waqea to waqea hi tha. Abhi is waqea par Zakariyya Sahab ka aqeeda bhi sun le'n aur phir Tableeghi Nisab padhne walo'n ke aqaaed ko barbard hota dekh le'n. Farmate hain: Marne ke baad qabar par aane walo'n ki mehmani karna saqhaawat ki had hai. Ham kya aqeeda rakhe'n ke qabar wale duniya ke tamam halaat se waqfi hain. Isi liye malum karke ke mehmaan aae hi meri qabar par. Ount zubah karne ke liye qabar se bahar nikal aaya aur phir malum nahi wapass kyou'n qabar meni daqhil hua. Shayad waha'n bhi mehmani karni ho aur phir waqea ki tardeed ki bajae kaha, marne ke baad is qism ke waqeaat mahaal nahi, mumkin hain. Phir in mein aur barailwiyo'n mein kya iqhtelaaf. Wo bhi to yehi kehte hain.

Qabar Waale Ki Saqhaawat

Isi qism ka ek aur waqea bhi sun leejiye. Zakariyya Sahab farmate hain ke misr mein ek saheb e khair shaqs the, jo ahle zarurat aur fuqhara ke liye chanda diya karte the. Jab kisi ko haajat pesh aati, wo inse kehta, wo ahle sarwat logo'n se kuch maang kar isko dediye karte. Ek faqeer inke pas gaya aur kaha mere haa'n ladka paida hua hai aur mere paas iski islah ke intezamaat ke liye koi cheez nahi hai. Ye sahab utha aur logo'n se iske liye maa'nga. Lekin kahee'n se kuch naa mila. Ye sab se mayoos hokar ek saqhi ki qabar par gae aur iski qabar par baith kar ye saara waqea kaha aur waha'n se uth kar chale aae aur wapass aakar apne paas se 1 dinar nikaala aur isko todh kar 2 tukde kiye aur ek tukda apne paas rakh liya, doosra faqeer ko de diya ke ye main qarz deta hu'n. Is waqt tum isse apna kaam chala lo. Jab tumhare paas kahee'n se kuch aajaae to mera qarza ada kar dena. Wo lekar chala gaya aur apni zarurat पूरी karli. Raat ko in saheb e dinar ne is qabar wale ko khuwab mein dekha wo keh raha hai ke maine tumhari baat to sun li thi, magar mujhe jawab dene ki ijaazat naa hui. Ke tum mere ghar walo'n ke paas jao aur inse kaho ke makan ke falaa'n hissa mein jo coolha ban raha hai, iske neeche ek cheeni ka martabaan gadha rah ahai, isme 500 ashrafiya'n hain. Is faqeer ko de de'n. Ye subha uth kar iske makan par gae aur ghar walo'n se saara qissa aur apna khuwab bayan kiya. Inho'n ne ek jagah khoda aur wo martaban 500 ashrafiyo'n ka nikal kar iske hawala kar diya. Is shaqs ne kaha ke khuwab koi sharai cheez nahi hai. tum lo is maal ke waaris aur maalik ho. Is liye main mahez apne khuwab ki wajah se isko nahi leta. Magar in wariso'n ne israr kiya ke jab wo markar saqhawat karta hai to badi be ghairati hai ke ham zinda saqhawat naa kare'n. Inke israr par isne wo ashrafiya'n lekar is faqeer ko de dee'n aur saara qissa sunaya. Isne

⁴⁴⁹ Fazaal e Sadaqaat Hissa 2: P709

inme se 1 dinar lekar iske 2 tukde kiye, ek in saheb ko apne qarze ki adaegi mein diya aur doosra tukda apne paas rakh kar kaha ke meri zaroorat ko to ye kaafi hai. Baaqi ye sab raqam meri zarurat se zaaed hai. Main isko lekar kya karu'nga. Wo sab fuqara mein taqseem kardi. Saheb e itehaf kehte hain ke is qissa mein ghaur karne ki cheez ye hai ke sabse ziyaada saqhi kaun hai. Maiyyat, yaa iske ghar waale ya ye faqeer aur hamare nazdeek to ye faqeer sabse ziyada saqhi hai ke apni is shiddat e haajat ke bawajood nisf dinar se ziyaada lena pasand naa kiya.⁴⁵⁰

Kya Tableeghi nisab padhne walo'n ko is aqeede ki taleem nahi di jaara hi ke zinda logo'n se mayoos hokar phir murdo'n ki qabro'n par jaao. Haajat rawai ke liye aur barailwiyo'n ka bhi to yehi jurm hai ke zinda Allah ko chhodkar qabro'n ki khaak chhante phir rahe hain. Aur phir in alfaaz par ghaur keejiye. Maine tumhari baat to saari sun li thi, magar mujhe jawab dene ki ijaazat naa hui. Halaa'nke Allah Ta'ala farmata hai: Agar Tum Inhe'n Pukaaro To Wo Tumhari Pukaar Nahi Sune'nge Aur Agar Bil-Farz E Mahaal Sun Bhi Le'n To Jawab Nahi De Sakte.

Jab is waqea par ek sahab ne ye eteraaz kiya, jab saheb e qabar kisi waaste se imdaad kar sakte hain to is zamane mein pareshan haal log Hazrat Khaja Sahab ke paas jaakar jo hajate'n aur minnate'n maangte hain inse hamko kyou'n roka jaata hai. Doosra sawal ye hai ke Quran e Paak mein hai ke Tum Apni Awaaz Qabar Waalo'n Ko Nahi Sunaa Sakte. To yaha'n awaz kyou'n sunaai gai aur qabar walo'n ne kis tarha suna.⁴⁵¹

Abh iska jawab Zakariyya Sahab se suniye. Asal to yehi hai ke amwaat ka mustaqil sunna saabit nahi.

انك لا تسمع الموتى ولا تسمع الصم الدعاء ye ayat e quran is bare mein nas hai aur isi wajah se mashaeqh quboor par jaakar inko muqhatib karke inse talab ko najaaez kehte hain. Albatta baraah e raast agar Allah Jalle Shanahu se inke waseela se koi dua maangi jaae to isme muzaaeqa nahi. Iske alawa agar kisi jagah koi khaas waqea sunne ka saboot mil jaae to wo kharq e aadat aur karaamat par mahmool hoga. Jisko hujjat yaa sab jagah jaari nahi kiya jaa sakta, aapka ye kehna ke Hazrat Khaja Sahab ke apni qabar mein zinda hone mein kya ishakaal hai. Waqai Hazrat Khaja Sahab aur deegar buzrugaa'n e deen ke a'alu shaan mein to koi inkaar nahi. Lekin ahadees mein sirf Ambiya ki khususiyaat aai hai ke Allah Ta'ala ne zameen par inke badan khaane ko haram farma rakha hai. Is liye kisi ghar e nabi ko chhaahe wo kitna hi aali shaan kyou'n naa ho, nabi par qiyaas nahi kiya jaa sakta.

Chand ek aur tasarrufaat bhi sun leejiye, taakey aapko malum ho jaae ke bad se badnaam bura.

Qabar Se Roti

1. Ibne Jalaa kehte hain ke main Madina Taiyyaba Hazir hua, mujh par faaqa tha, main qabar shareef ke qareeb hazir hua aur arz kiya Huoor main aapka mehmaan hu'n. Mujhe kuch ghunoodgi se aagai to maine Huoor ﷺ ki ziyarat ki. Huoor ﷺ ne mujhe ek roti marhammat farmai, maine aadhi khaai aur jab jaaga to aadhi mere hath mein thi.⁴⁵²

Jaange par aadhi roti ka hath mein hona is baat ki daleel hai ke ye khuwab ka waqea nahi tha.

Qabar Se Dirham

2. Sufi Abu Abdullah Muhammad bin Abi Zara'a farmate hain ke main apne walid aur Abu Abdullah bin Khafeef ke sath Makkah Mukarrama hazir hua, badi saqht tangi thi, faaqha bahot saqht hogaya tha. Isi haalat mein ham Madina Taiyyaba hazir hue aur khali pet hi raat guzaari main is waqt tak nabaaligh tha. Baar baar walid ke paas jaata aur jaakar bhook ki shikayat karta. Mere walid uth kar qabar shareef

⁴⁵⁰ Fazeel e Sadaqaat: P714

⁴⁵² Fazeel e Sadaqaat: P944

⁴⁵¹ Kutub Fazeel Par Ishkalaat Aur Inke Jawabaat: P197

ke qareeb haazir hue aur arz kiya Yaa Rasool Allah main aaj aapka mehmaan hu'n. Ye arz karke wahee'n muraqebe mein baith gae. Thodi der baad muraqebe se sar uthane ke baad rone lagte aur kabhi hasne lagte. Kisi ne iska sabab poocha. To kehne lag eke maine Huzoor E Aqdas ﷺ ki ziyarat ki, Aap ﷺ ne mere hath mein chad dirham rakh diye. Hath khola to isme dirham rakhe hue the. Sufi ji kehte hain ke Haq Ta'ala Shanahu ne inme itni barkat farmai ke wo hamne Shiraaz lautne tak isi mein se kharch kiya.⁴⁵³

3. Shaikh Ahmad bin Muhammad Sufi kehte hain ke main jungle mein 13 maah tak hairan o pareshan phirta rha. Mere badan ki khaal bhi chil gai. Main isi mein Madina Taiyyaba hazir hua aur Rauda e Aqdas par hazir hokar Huzoor ﷺ ki khidmat mein aur Hazrat e Shaikhain ﷺ ki khidmat mein salam arz kiya aur iske baad main sogaya. Maine Rasool Allah ﷺ ki khuwab mein ziyarat ki. Irshad farmaya, Ahmad tum aae maine arz kiya Ji Huzoor (s), Hazir hua hu'n. Aur maine bhooka bhi hu'n aur aapka mehmaan hu'n. Huzoor ﷺ ne inko dirham se bhar diya. Meri jab aa'nkhi khuli to dono'n hath dirham se bhare hue the. Maine isi waqt roti aur faluda khareeda aur khakar jungle chal diya.⁴⁵⁴

Malum nahi roti aur dirham, jispar maujuda hukumat ki mohar lagi hui thi. Alam e barzaqh mein kahan se ajaati thi aur kya aalam e barzaqh ki ashiya kai lm duniya mein paho'chna naamumkin nahi. Leejiye ek aur waqea sun leejiye.

Barzaqh Se Paani

4. Hazrat Abdullah bin Salam ﷺ farmate hain ke jab dushmano'n ne Hazrat Usman ﷺ ko mehsoor kar rakha tha, main inki khidmat mein salam ke liye hazir hua. To farmane lage, bhai bahot accha kiya aae. Maine is khidki se Huzoor e Aqdas ﷺ ki ziyarat ki. Huzoor ﷺ ne irshad farmaya, tumhe piyaasa kar rakha hai (ke in logo'n ne paani andar jaana band kar diya tha) maine arz kiya ji haa'n. Is par Huzoor ﷺ ne ek dol paani ka latkaaya. Jisme se maine paani piya. Is paani ki thandak abh tak mere dono'n shaano'n aur dono'n chatiyo'n ke darmiyan mehsoos ho rahi hai. Is ke baad Huzoor ﷺ ne irshad farmaya ke agar tum chhaho to inke muqable mein tumhari madad ki jaae aur tumhara dil chhahe to yaha'n hamare paas hi iftar kar lena. Maine arz kar diya ke Huzoor ki khidmat mein haazri hi chhata hu'n. Isi din Shaheed kar diye gae.⁴⁵⁵

Sahaaba ka naam lekar kis tarha aqeede barbaad kiye jaa rahe hain ke qabar e nikal kar paani hi nahi pilaaya, balke poocha bh ke chhaho to tumhari madad ki jaae. Kaha'n gaya Rab ka ye irshad 'Madad Sirf Allah Se Aati Hai' aur phir ye bhi naa socha ke ek taraf rozadaar saabit kar rahe hain ke iftaari Nabi ﷺ ke paas karni manzoor ki aur doosri taraf iftaari se pehle hi paani bhi pilaa rahe hain. Kahani banana waale se ghalati ho gai.

Qabar Se Roti

5. Shaikh Abul Khair Aqhta'a farmate hain ke main Madina Munawwara mein aaya 5 din waha'n qiyam kiya. Kuch mujhko zoqh o lutf haasil naa hu. Main qabar shareef ke paas haazir hua aur Rasool Allah ﷺ ko dekha. Hazrat Abu Bakar ﷺ aapki daheni aur Hazrat Umar ﷺ aapki baa'e'n jaanib the. Aur Hazrat Ali ﷺ aapke aage the. Hazrat Ali ﷺ ne mujhko bulaaya aur farmaya ke uth Rasool Allah ﷺ tashreef laae hain. Main utha aur Hazrat ke dono'n ankho'n ke darmiyan chooma. Huzoor (s) ne ek roti mujh ko inaayat farmai. Maine aadhi khaai aur jaaga to aadhi mere hath mein thi.⁴⁵⁶

⁴⁵³ Fazaal e Sadaqaat: P944

⁴⁵⁴ Fazaal e Sadaqaat: P944

⁴⁵⁵ Fazaal e Sadaqaat: P942

⁴⁵⁶ Fazaal e Sadaqaat: P185

Qabar Se Baal

6. Hazrat Shah Sahab number 15 par tehreer farmate hain ke mere walid ne mujhse bataya ke wo ek dafa bimar hue to khuwab mein Nabi ﷺ ki ziyarat hui. Hazrat ne irshad farmaya, mere bete kaisi tabiyat hai? Iske baad shifa ki bashara a'ataa farmai aur apni dadhi Mubarak mein se 2 baal marhammat farmae. Mujhe isi waqt sehat ho gaei aur jab meri aankh khuli to wo dono'n baal mere hath mein the.⁴⁵⁷

Barzaqh Mein Dushman

7. Hazrat Shah Sahab apne risala Haz sameen mein number 19 par tehreer farmate hain ke mujhse mere walid ne irshad farmaya ke wo ramzan ul Mubarak mein safar kar rahe the. Nihayat shadeed garmi thi, jiski wajah se bahot hi mashaqqat uthaani padee. Isi haalat mein mujhe oo'nhg aagai to Nabi ﷺ ki khuwab mein ziyarat hui. Huzoor ﷺ ne bahot hi laziz khana, jisme chawal aur meetha aur za'fraan aur ghee khoob tha (nihayat lazeezah zada) marhammat farmaya. Jisko khoob sair hokar kahaya. Phir Huzoor ﷺ ne paani marhammat farmaya, jisko khoob sair hokar piya. Jisse bhook piyaas jaati rahi aur jab aa'nhk khuli to mere hatho'n mein za'fraan ki khushboo aarahi thi. In qisso'n mein kuch taraddud naa karna chhaahiye.⁴⁵⁸

Qabar Se Libaas

8. Zakariya Sahab, Nabi ﷺ ki taraf se wafat ke baad kapdey dene waale waqea par you'n tabserah karte hain: Aur sacchi tauba ki barkat se Huzoor ﷺ ki taraf se kapdo'n ka ezaaz khud ek qabil e faqhar cheez hai.⁴⁵⁹

Qabro'n aur darbaro'n par sawaali bankar jaane aur muraae'n maa'ngne ka aqeeda Tableeghi Nisab waali phaila rahe hain. Saboot ke liye chand waqeaat padhiye. Zakariyya Sahab farmate hain ke.

Qabar Se Muraade'n Bar-aana

1. Hazrat Umar ؓ ke zamane mein ek martaba Madina Munawwara mein qahet padaa. Ek shaqs Huzoor ﷺ ki qabar e athar par hazir hue aur arz kiya: Yaa Rasool Allah ﷺ aapki ummat halaak ho rahi hai. Allah Ta'ala se barish maang deejiye.⁴⁶⁰
2. Muhammad bin Al Minkadir kehte hain ke ek shaqs ne mere walid ke paas 80 ashrafiya'n amaan rakhee'n aur ye kehkar jihad mein chala gaya ke agar zarurat pade to kharch kar lena. Main wapaa aakar le lu'nga. Inke jaane ke baad Madina Munawwara mein tangi ziyada pesh aai. Mere walid ne wo kharch kar daale'n. Jab wo sahab wapaa aae to inho'n ne raqam talab ki. Walid sahab ne kal ka waada kar liya aur raat ko qabar e athar⁴⁶¹ par hazir okar aajezi ki. Kabhi qabar shareef ke qareeb dua karte, kabhi mimbar shareef ke mutsal tamaam raat you'n hi guzar gai. Subha ke qareeb Huzoor e Aqdas ﷺ ki qabar e athar ke qareeb dua kar rahe the ke andhere mein ek shaqs ki awaaz suni. Wo keh rahe hain, Abu Muhammad! Ye lelo. Mere mere walid ne hath badhaya to inho'n ne ek thaili di, jisme ashrafiya'n thee'n.⁴⁶²

In alfaaz par ghaur keejiye 'aajezi ki', kya isi ko bandage nahi kehte. Jo sirf Allah Ta'ala hi ki ho sakti hai. Kyounke ibaadat ka maani 'at Tazalzul' kiya gaya hai. Jise ajezi o inkesari se ta'abeer kiya jaata hai. Sawaaali

⁴⁵⁷ Tableeghi Nisab: P798

⁴⁵⁸ Tableeghi Nisab: P799

⁴⁵⁹ Fazael e Sadaqaat: P425

⁴⁶⁰ Fazael e Sadaqaat: P943

⁴⁶¹ (T: Qabar e Rasool ﷺ)

⁴⁶² Fazael e Sadaqaat: P943

bankar sawal bhi kiya aur muraad bhi bar-aai. Kya khayal hai abh aapka. Ek hi saf mein khade hogae Mehmood o Ayaaz.

3. Abu Bakar al Muqhari kehte hain ke main aur Imam Tibrani aur Abu ash Shaikh Madina Taiyyaba mein hazir the. Khane ko kuch milaa nahi. Roza par roza rakha. Jab raat hui, Isha ke qareeb main qabar e athar par hazir hua aur arz kiya: Yaa Rasool Allah ﷺ bhook ye arz karke laut aaya (leejiye abh is shikayat ka jawab). Ek A'lawi 2 ghulamo'n ke sath bahot saa khaana laaya aur kehne laga, tumne Huzoor ﷺ se shikayat ki, maine Huzoor e Aqhdas ﷺ ki khuwab mein ziyarat ki, Huzoor ﷺ ne hukam farmaya ke main tumhare paas kuch paho'nchaaou'n.⁴⁶³

Qabar par jaakar bhook ki shikayat ki, khane ka wala kiya aur jald hi nateeja nikal aaya. Kya yehi maane hai: Allah se sabkuch hone ka yaqeen aur ghair se kuch bhi naa hone ka yaqeen.

4. Isi qism ka waqea Zakariyya Sahab, Syed Abu Muhammad Abd Hussaini ka inhi ki zubani bayan karte hain ke main Madina Taiyyaba mein tha. 3 din tak kuch khane ki naubat naa aai. Maine Mimbar Shareef ke qareeb jaakar 2 raka'at namaz padhi. Iske baad maine kaha, dada abba, mujhe bhook lag rahi hai aur mera sareed khaane ko dil chhata hai. Iske bad main sogaya. Thodi der mein ek shaqs sareed laaya aur kehne lagaa ke sareed pakaa kar sogaya to maine khuwab mein Huzoor ﷺ ko dekha. Irshad farma rahe hain ke, ek bhai ne iski tamanna mujhse ki hai. Isme se isko bhi khilaana.⁴⁶⁴
5. Isi qabeel ka ek aur waqea bhi sun le'n. Shaikh Abdul Salam bhin Abul Qasim Saqali kehte hain ke mujhse ek shaqsne bayan kiya ke main Madina Taiyyaba mein hazir tha, mere paas koi cheez nahi thi. Jisse main bahot zaeef ho gaya. Main hujra shareef mein daqhil hua aur hazir hokar maine arz kiya. Aye Awwaleen o Aqhereen ke sardari: Misr ka rehne waala hu'n 5 mahina se khidmat e aqhdas mein hazir hu'n. Allah Ta'ala se aur aapse sawal karta hu'n ke kisi aise shaqs ko mutaiyyan farma deejiye jo mere khane ki khabar le liya kare. Yaa mere jaane ka intezam karde, phir maine aur dua'e'n maa'ngae'n. Aur Mimbar Shareef ke paas jakar baith gaya. Dafa'atan maine dekha ke ek shaqs Hujra Shareef ke paas hazir hue aur kuch bol rahe hain. Isme aye mere dada, aye mere dada abhi keh rahe hain aur wo sahab waha'n se mere paas aae aur mera hath pakad kar apne khaime mein le gae. Khoob kahan khilaaya aur roti ba-ma'a 2 sa-a'a khajoor a'ala zambeel mein rakh kar mujhse dariyaf kiya ke tumhara naam kya hai. Maine naam bataya, kehne lage tumhe khuda ki qasam phir dada abba se kabhi shikayat naa karna. Inko isse bahot takleef hoti hai aur khane ki zimmedaari mustaqil leli. Aur Ghulam ko zambeel dekar mere sath rawana kiya. Raaste mein maine Ghulam ko wapaa jaane ko kaha to isne inkar kar diya aur kaha kabhi Huzoor ﷺ mere sardar koi ski khabar naa kar de'n.⁴⁶⁵

Isi tarha Abul Abbas bin Nafees jab qabar shareef par ye kehte hain ke Huzoor ﷺ main bhooka hu'n to ek ladki aai aur khana khilaane ke liye apne hamrah legai aur kehne lagi, mere dada ne iska hukam farmaya hai ke jam bhook lage to yaha'n aakar khaana khaa liya karo.⁴⁶⁶

Allah aur iske Rasool ﷺ se sawal karna to door ki baat hai. Ek shaqs ne jab ye kaha *Ma Shaa Allah wa Ma Shaa-a Muhammad* yaani Jo Allah aur Rasool chaahe'n. To Aap ﷺ ne kaha: Kya tune mujhe Allah ka shareek banaa diya. Yaha'n to sawal zinda se nahi Saheb e qabar se hai. Jabke Nabi ﷺ apne ek sahabi ko naseehat karte hain ke koi haajat ho to Allah se sawal karna. Jooti ka tasma bhi toot jaae to Allah se maangna. Lekin yaha'n to

⁴⁶³ *Fazael e Sadaqaat: P943*

⁴⁶⁴ *Fazael e Sadaqaat: P945*

⁴⁶⁵ *Fazael e Sadaqaat: P945*

⁴⁶⁶ *Fazael e Haj: P135*

shariyat hi aur hai. Pehle wo shaqs aakar Nabi se hamkalaam hota hai, aye mere dada. Aye mere daada, phir is sawali se kehta hai ke dada abba se shikayat kabhi naa karna. Kyou'nke inhe bahot takleef hoti hai. Aalam duniya ka aalam e barzaqh se guftagu kare, kya shariyat e muhammadi ka masla hai. Qabar waalo'n se rizq maa'nge, kya Quran o Hadees mein aaya hai. Shariyat e Muhammadi to ek taraf Musa عليه السلام bhi nabuwat milne se pehle jab misr se bhaage aur Shuaib عليه السلام ki bakriyo'n ko paani pilaaya to bhook ki soorat mein kehne lage. *Rabbi Inni Limaa Anzalta laliyya Min Khairin Faqeer* - Ilaahi (is waqt) Jo Koi Nemat Tu Mujhpar Utaare, Main Iska Mohtaaj Hu'n. Musa عليه السلام kyou'n naa kisi ki qabar par jaakar isse shikayat karte ke bhook lagi hai.

Isi tarha Sahaba رضی اللہ عنہم bhook ki wajah se pet par patthar bandh lete the. Kisi qabar par jaakar khana kyou'n talab nahi karte the. Kya Allah Ta'ala ne rizq ke khazano'n ki chaabiyaan qabar waalo'n ke suprad kar rakhi hain. Ke qabar waale ise taqseem kar rahe hain. Halaa'nke Allah Ta'ala farmata hai: Ye Log Allah Ke Alaawa Inki Bandagi Karte Hain Jo Zameen Aur Asmaan Mein Se Inke Liye Rizq Ke Maalik Nahi Aur Naa Wo Istetaa-at Rakhte Hain.

Ek jagah farmaya: Kya Allah Ke Alaawa Koi Khaaliq Hai, Jo Tumhe Zameen o Asmaan Se Rizq De.

Ek jagah aise wazahat farmai: Kaun Hai Jo Tumhe Rizq De, Agar Allah Apne Rizq Ko Rok Le.

Ar Razzaqh isi ki sifat hai aur Allah ne hame yehi hukam diya hai: Rizq Allah Ke Haa'n Hi Talash Karo.

Lekin Tableeghi Jamat waale ye aqeeda bana rahe hain ke bhook lage to qabar par jao aur inse shikayat karo. Wo tumhare khane ka intezam kare'nge. Barailwiyo'n ki tarha Nabi ﷺ ko hazir o nazir manne ka aqeeda Tableeghi Jamat ka bhi hai. Maulana Zakariyya Sahab farmate hain ke Hafiz Abu Nayeem, Hazrat Sufiyan Soori se naqal karte hain ke main ek dafa jaa raha tha. Maine ek jawan ko dekha ke jab wo qadam uthaata yaa rakhta to you'n kehta: اللهم صل على محمد و على آل محمد maine poocha ye tara durood kya cheez hai. Isne kaha main apni maa'n ke sath haj ko gaya tha. Meri maa'n wahee'n reh gai (yaani mar gai) iska mu'n kaala ho gaya aur iska pet phool gaya, jisse mujhe ye andaza hua kea koi bahot bada saqht gunah hua hai isse. Maine Allah Jalle Shanahu ki taraf dua ke liye hath uthaae to maine dekha ke Tehama (Hijaz) se ek abar aaya. Isse ek admi zahir hua. Isne apna Mubarak hath merim aa'n ke mu par phera, jisse wo bilkul raushan ho gaya aur pet par hath phera to waram bilkul jaata raha. Maine inse arz kiya ke aap kaun hai, jo meri aur meri maa'n ki museebat ko aapne door kiya. Inho'n ne farmaya ke main tera Nabi Muhammad ﷺ hu'n. Maine arz kiya mujhe koi wasiyyat keejiye. To Huzoor ﷺ ne farmaya ke jab koi qadam rakha kare yaa uthaaya kare to اللهم صل على محمد و على آل محمد padha kar.⁴⁶⁷

Nabi ﷺ Ka Khud Haazir Hona

Makka Mukarrama mein ek buzrug, jinko ibne Saabit kaha jaata tha, rehte the. 60 saal tak har saal Huzoor e Aqhdas ﷺ ki ziyarat ke liye bhi hazir hua karte the aur ziyarat karke wapas ajaate. Ek saal kisi aarza ki wajah se haazir naa hosake. Khuch ghunoogi ki haalat mein apne hujra mein baithe the ke Huzoor ﷺ ki ziyarat ki. Huzoor ﷺ ne irshaf farmaya ibne Saabit, tum hamari mulaqaat ko naa aae. Is liye ham tumse milne aae hain.⁴⁶⁸

Rasool e Khuda ﷺ Ka Ba-nafs e Nafees Tashreef Laane Ka Ek Aur Waqea

Muhammad bin Saeed bin Mutrif, jo nek logo'n mein se ek buzrug the. Kehte hain ke maine apna ye mamool bana rakha tha ke raat ko jab sone ke waqt leta karta to ek miqdaar mueen durood sharef ki padha karta tha. Ek raat ko main baala khaane par apna mamool poora karke so gaya. To Huzoor ﷺ ki khuwab mein ziyarat hui.

⁴⁶⁷ Fazel e Durood: P122

⁴⁶⁸ Fazel e Sadaqaat: P942

Maine dekha ke Huzoor ﷺ baala khane ke darwaza se andar tashreef laae. Huzoor ﷺ ki tashreef aawari baala khaana saara ekdam raushan ho gaya. Huzoor ﷺ mere taraf ko tashreef laae aur irshad farmaya ke is mu'n ko laa, jisse tu kasrat se mujh par durood padhta hai. Main isko choomu'nga. Mujhe isse sharam aai ke main dahan Mubarak ki taraf mu'n karu'n to maine idhar se apne mu'n kop her liya. To Huzoor ﷺ ne mere ruqhsar par piyaar kiya. Meri ghabraa kar ek dam aa'nh khul gai. Meri ghabraahat se meri biwi jo pere paas padi hui thi. Iski bhi aa'nh khul gai to saara baaala khana mushk ki wajah se mahek raha tha aur mushk ki khushbu mere ruqhsaar mein 8 din aati rahi.⁴⁶⁹

Ruqhsar aur baala khaane se khushbu aane ka yehi matlab hai ke aap khuwab mein nahi, haqeeqat mein tashreef laae the. Kyou'nke aapke badan se aisi khushboo phoo'nti thi ke Sahaba ؓ khusboo soo'ng kar pehchaan let eke aap is raaste se guzare hain. Zakariyya Sahab likhte hain.

Nabi ﷺ Ki Mushkil Kushai

Imam Ghazali ne Ahya ul Uloom mein Abdul Wahid bin Zaid Basri se naqal kiya hai ke main Haj ko jaaraha tha. Ek sahq mera rafeeq ho gaya. Wo har waqt chalte phirte, uth-te baith-te Huzoor Aqdas ﷺ par durood bheja karta tha. Maine isse kasrat e durood ka sabab poocha, isne kaha ke jab main sabse pehle Haj ke liye hazir hua to mere baap bhi sath the. Jab ham lautne lage to ham ek manzil par so gae. Maine khuwab mein dekha mujhse koi shaqs keh raha hai ke uth tera baap mar gaya aur iska mu'n kaala ho gaya. Main ghabraya hua utha to apne baap ke mu'n se kapda uthaakar dekha to waqai mere baap ka inteqal ho chukka tha. Aur iska mu'n kaala ho raha tha. Mujh par is waqea se itna gham sawar hua ke main is wajah se maroob ho raha tha. Itne mein meri aa'nh lag gai, maine doabara khuwab mein dekha ke mere baa p ke sar par 4 habshi kaaley chehre waale, jinke hath mein lohey ke bade bade dandey the. Musallat hain. Itne mein ek buzrug nihayat haseen chehra, 2 sabz kapde pehne hue tashreef laae aur inho'n ne in habshiyo'n ko hataa diya. Aur apne dast e Mubarak ko mere baap ke mu'n par phera aur mujhse irshad farmaya ke uth Allah Ta'ala ne ter baap ke chehre ko safed kar diya, maine kaha mere maa'n baap, aap par qurban ho'n. Aap kaun hain? Aapne farmaya: Mera naam Muhammad ﷺ hai, iske baad se maine durood kabhi nahi chhoda.⁴⁷⁰

Zakariyya Sahab is nu ka ek aur waqea naqal karte hue likhte hain: Raudh al Faaeqh mein isi nu ka ek aur qissa naqal kiya hai. Wo Hazrat Sufiyan Soori se naqal karte hain ke main tawaf kar raha tha, meine ek shaqs ko dekha ke wo har qadam par durood hi padhta hai aur koi cheez tasbeeh o tehleel waghaira nahi padhta. Maine isse poocha iski kya wajah hai to isne poocha ke tu kaun hai? Maine kaha main Sufiyan Soori hu'n. Isne kaha ke agar tu apne zamane ka yakta naa hota to main naa bataata aur apna raaz naa kholta. Phir isne kaha main aur mere walid Haj ko jaa rahe the. Ek jagah paho'nch kar mera baap bimar hogaya. Main ilaaj ka ehtemaam karta tha ke ek dam inka inteqal ho gaya. Aur mu'n kaala hogaya, main dekh kar abhot hi ranjeeda hua. Aur Inna Lillah.... Padhi aur kapde se iska mu'n dhaa'nk diya. Itne mein meri aa'nh lag gai. Maine khuwab mein dekha ke ek sahab, jinse ziyada haseen maine kisi ko nahi dekha aur inse ziyada saaf suthra libaas kisi ka nahi dekha aur inse ziyadaad behtareen khushbu maine kahee'n nahi dekhi. Tezi se qadam badhaae chale aarahe hain, inho'n ne mere baap ke mu'n se kapda hataaya aur iske chehre par hath phera to iska chehra safed hogaya. Wo wapas jaane lage to maine jaldi se inka kapda pakad liya aur maine kaha Allah Ta'ala aap par raham kare, aap kaun hain? Ke aapki wajah se Allah Ta'ala ne mere baap par musaferat mein ehsan farmaya. Wo kehne lage ke tu mujhe nahi pehchaanta. Main Muhammad bin Abdullah, Saheb e Quran ﷺ. Ye tera baap gunahgaar tha, lekin

⁴⁶⁹ Tableeghi Nisab: P786

⁴⁷⁰ Tableeghi Nisab: P790

mujh par kasrat se durood bhejta tha. Jab is par ye museebat naazil hui to iski fariyad ko paho'ncha aur main har is shaqs ki fariyad ko paho'ncta hu'n jo mujh par kasrat se durood bheje.⁴⁷¹

Haazir o Naazir ke sath kaisi hoshiyaari ke sath kaisi hoshiyari ke sath maqhllooq ke mushkil kusha aur fariyad ras hone ka aqeeda qareen ke zahen mein bithaya jaa raha hai. Halaa'nke Allah Ta'ala to farmata hai: Kaun Hai Jo Bechain Ki Pukaar Ko Sunta Hai, Jab wo Isey Pukarta Hai rAur Isse Museebat Ko Door Karta Hai.

Zakariyya Sahab iska ye jawab dete hain ke (Muhammad bin Abdullah) Saheb e Quran ﷺ fariyad ko sunte aur iski museebat ko door karte hain. Tauheed se aisa takraao. Jab inke nazdeek RS ﷺ fariyad-ras hain to Zakariyya Sahab apna mamool batlate hue kehte hain: Isi tarha jab 40 roz hogae to maine jaakar Rauda e Paak par arz kiya Hazrat, ham kai hazraat Haj e badal par aae hain, duswari hogi, chunache sham ko hamrae baddu ko ek ou'nth mil gaya.⁴⁷² Isi liye Maulana Jaami ki masnawi bhi Tableeghi Nisab mein likhte hain, jiske pehle sher mein hi ghairullah se raham talab kiya gaya hai.

Turahm Yaa Nabiallah Turham - Aye Rasool e Khuda, Nigaah e Karam Farmaae, Aye Khaatim al Mursaleen Raham Farmaiye. Ye to thi Sarwar e Kaenaat Muhammad ﷺ ki mushkil kushaai o Haaziri o Naaziri, leejiye abh Hazrat Khizar عليه السلام ka number hai.⁴⁷³

Khizar Ki Mushkil Kushai

Likhte hain Nuzha al Basateen mein Hazrat Ibrahim Khawas se naqal kiya hai, wo farmate hain ke ek martaba mujhko safar mein piyaas malum hui aur shiddat e piyaas se behosh hokar gir pada. Kisi ne mere mu'n par paani chidka. Maine ankhe'n kholee'n, to ek mard haseen khoobru ko ghodey par sawar dekha. Isne mujhko paani pilaaya aur kaha mere sath raho, thodi hi der guzri thi ke is jawan ne mujhse kaha, tum kya dekhte ho, maine kaha ye Madina hai. Isne kaha, utar jao, mera salam Hazrat Rasool e Khuda ﷺ se kehna aur arz karna, aapka bhai Khizar عليه السلام aapko salam kehta hai.⁴⁷⁴

Khizar عليه السلام ko faut hue zamaane guzar gae. Lekin Tableeghi Jamat ke haa'n wo aaj bhi tarseel ka kaam karte hain. Kahee'n musafiro'n ko manzil e maqsood tak laate hain aur kahee'n paani pilaate hain, kahee'n khaana khilate nazar aate hain aur kahee'n (nauzubillah min zaalink) aashiq o ma'ashooq ka milaap karwaate hain. Zakariyya Sahab likhte hain, ek buzrug kehte hain ke main hijaz ke jungle mein kai din tak isi haalat mein raha ke kuch naa khaaya. Ek din mera dil roti aur garma garam baaqla (Arab ka mashoor saalan, lobiye ki qism ka hota hai) ko chaaha. Maine so'ncha ke jungle biyabaan mein hoo'n aur yaha'n se Iraq tak ki musaafat bahot door hai. Yaha'n garma garam baaqla kaha'n. Main isi so'nch mein tha, ke ek baddu awaaz lagaata mila, liye baaqla aur garam roti. Main iski taraf badha, maine poocha garam hai, kehne laga haa'n hai. Aur apni lungi bichai. Is par roti aur garma garam baaqla rakh diya aur kaha lo khaao. Maine khaaya, kehne laga aur khaao maine aur khaaya. Phir teesri martaba isne taqaaza kiya, maine aur bhi khaaliya. Phir chaho'nti martaba isne jab taqaaza kiya to maine isse poocha ke is zaat ke haq hone ki qasam, jisne tujhe mere liye is jungle biyabaan mein bheja. Tu mujhe ye to bataa ke tu kaun hai. Kehna lage main khizar hu'n, ye keh kar ghaaab hogae. (Roudh).⁴⁷⁵

Kaha'n Baddu, Kaha'n Nabi o Paighambar. Khizar عليه السلام ki ek aur kahani bhi Zakariyya Sahab ki zubani sun leejiye.

⁴⁷¹ Tableeghi Nisab: P791

⁴⁷² Teen Jamaalis: P44

⁴⁷³ Tableeghi Nisab: P806

⁴⁷⁴ Tableeghi Nisab: P796

⁴⁷⁵ Fazael e Sadaqaat: P1019

Ek buzrug farmate hain ke mujh par ek martaba qabz (dil tangi) aur khauf ka shadeed ghalba hua, main pareshan haal hokar baghair sawari aur tosha ke Makka Mukarrama chal diya. 3 din tak isi tarha baghair khaae piye chalta raha. 4th din mujhe piyaas ki shiddat se apni halaakat ka andesha ho gaya aur jungle mein kahee'n saaya daar daraqht kaa bhi pataa naa tha. Ke is saaya mein hi baith jaata. Maine apne aapko Allah ke suprad kar diya aur qibla ki taraf mu'n karke baith gaya aur mujhe neend Sahaaba Ikraam aagai. To maine khuwab mein ek shaqs ko dekha ke meri taraf hath badhaa kar farmaya. Laao hath badhaao, maine hath badhaaya, inho'n ne mujhse musafeha kiya aur farmaaya tumhe'n khushkhabri deta hu'n ke tum Saheeh Saalim Haj bhi karoge aur qabar e athar ki ziyarat bhi karoge. Maine arz kiya, mere liye dua keejiye, farmaya ye dua padha karo..... Ye kehkar wo ghaeb ho gae. Jab bhi kabhi tangi yaa aafat aai to Khizar عليه السلام ki batai hui dua padhi. Main inki fazeelat aur inke ehsaan ka mo'otarif hu'n aur is nemat par Allah Ta'ala ka shukar guzaar hu'n.⁴⁷⁶

Zakariyya Sahab Khizar عليه السلام ka batlaya hua ek aur nusqha likhte hain ke Abdaal mein se ek buzrug ne Hazrat Khizar عليه السلام se darqhuwast ki ke mujhe koi amal bataiye jo main raat mein kiya karu'n. Inho'n ne farmaya ke Maghrib se Isha tak nafilo'n mein mashghool raha kar, kisi shaqs se baat naa kar (nafilo'n ko is is tareeqe se adaa kar) dae'n karwat par qible ki taraf mu'n karke let ja aur sone tak durood shareef padhta rahe. Jo shaqs yaqeen aur nek niyyati ke sath is amal apr madaomat karega marne se pehle Huzoor ﷺ ko khuwab mein zaroor dekhega. Baaz logo'n ne iska tajruba kiya, inho'n ne dekha wo Jannat gae, waha'n ambiya ikram عليه السلام aur syed ul konain ﷺ ki ziyarat hui aur inse baat karne ka sharf haasil hua.⁴⁷⁷

Tabiyyat par giraani naa hui ho to ek qissa aur sun leejiye. Zakariyya Sahab likhte hain:

Razzaq Se Ahadees Sunna

Abdaal mein se ek shaqs ne Hazrat Khizar عليه السلام se dariyaft kiya ke tumne apne se ziyada martaba waala bhi koi wali dekha hai? Farmante lage, haa'n dekha hai. Main ek martaba Madina Taiyyaba mein Rasool ﷺ ki masjid mein hazir tha. Maine Imam Abdul Razzaq Mohaddis ko dekha ke wo ahadees sunaa rahe hain aur majma inke paas ahadees sun raha hai aur masjid ke ek koney mein ek jawan ghutno'n par sar rakhe ilaaheda baitha hai. Maine is jawan se kaha, tum dekhte nahi ke majma Huzoor ﷺ ki hadeese'n sun raha hai. Tum in mein shareek nahi hote. Is jawan se naa to sar uthaaya naa meri taraf iltefaat kiya aur kehne laga ke is jagah wo log hain jo Razzaq ke abd se hadeese'n sunte hain aur yaha'n wo hain jo khud Razzaq se sunte hain, naa ke iske abd se. Hazrat Khizar عليه السلام ne farmaya, agar tumhara kehna hai hai to batao ke main kaun hu'n. Isne sar uthaaya aur kehne laga ke agar firaasat sahi hai to Aap Khizar hain. Hazrat Khizar عليه السلام farmate hain, isse maine jaana ke Allah Jalle Shanahu ke baaz wali aise bhi hain, jinke uloom martaba ki wajah se main inko nahi pehchaanta. Haq Ta'ala inse raazi ho aur hamko bhi inse nafa'a paho'nchaae. Ameen.⁴⁷⁸

Padhte hue ye baat zahen mein rakhiye ke jis shaqs ka ye dawa hai ke wo khud Razzaq se ahadees suntan hai, koi Nabi nahi, balke ummati hai. Leejiye in tamaam waqeaat se ajeeb waqea likhte hain.

Khizar عليه السلام Ki Haazri Aur Ghair Haazri

Likhte hain ke ek buzrug Hazrat Khizar عليه السلام se apni mulaqaat ka bahot taweel qissa naqal karte hain. Aqhir mein Hazrat Khizar عليه السلام ne farmaya ke main subha ki namaz Makkah Mukarrama mein padhta hu'n aur tuloo e aftaab tak hateem mein rukn e shaami ke qareeb baith-ta hu'n. Aur zohar ki namaz Madina Taiyyaba mein

⁴⁷⁶ *Fazael e Sadaqaat: P1051*

⁴⁷⁷ *Tableeghi Nisaab: P732*

⁴⁷⁸ *Fazael e Sadaqaat: P938*

padhta hu'n aur Asar ki bait ul muqaddas mein aur maghrib ki toor e seena par aur isha ki sad sikadari par (Raudh).⁴⁷⁹ (Itni speed, Allah re karam) is waqea ki tehqeeq ke liye ek sahq Zakariyya Sahab ko ye khat likhte hain.

Main is waqt Haram e Mohtaram mein hu'n, choonke janab ne Fazaal e Haj mein tehreer farmaya hai ke Hazrat Khizar عليه السلام Fajr ki namaz Makka Mukarrama Shareef mein padhte hain aur ishraq ki namaz tak rukn e shaami par rehte hain. Jab rukn e shaami par baad namaz e subha maine jaakar dekha to chand daadhi mundhe hateem mein aur rukn e shaami par paae gae. Mumkin hai Makkah Shareef waalo'n ki sohbat mein Hazrat Khizar عليه السلام ne daadhi mundhwadi ho. Yehi wajah hai ke maine inko nahi pehchana warna Fazaal e Haj ki riwayaat goya Quran ki aayat hai. (Astaghfirullah Astaghfirullah Astaghfirullah).⁴⁸⁰

Zakariyya Sahab is khat ka jawab in alfaaz mein dete hain.

Aur Fazaal e Haj par to bahot hi ghaiz o ghazab bahaa diya. Jisme Hazrat Khizar عليه السلام ke rukn e shaami par naa milne par bahot ghussa hai. Hazrat Khizar عليه السلام ko agar muqarrarah jagah par aap naa paa sake ho'n to isse naa to inke wajood ka inkar laazim aata hai aur naa hi inka daadhi mundha hona laazim aata hai. Awwalan to agar koi shaqs ye kahe ke haram mein falaa'n jagah main baitha karta hu'n. To iske maani hote hi nahi ke is jagah ke siwa kisi doosri jagah nahi baith-ta (afsos ye maktoob isi qadar dastab ho saka shahid).⁴⁸¹

Is naa-mukammal khat se kam az kam aapko ye malum to ho gaya ke Zakariyya Sahab ka bhi bida'atiyo'n ki tarha Khizar عليه السلام ko abh tak zinda manne ka aqeeda hai, warna Zakariyya Sahab Nabi ﷺ ko ye hadees hi sunkar apna aqeeds sawaar let eke jisme Rasool Allah ﷺ ne Sahaba رضي الله عنهم se ye kehte hain ke 100 saal ke baad jo abh zinda hain wo wafaat paa jaaenge. Agar bil farz Hazrat Khizar عليه السلام is waqt zinda hote to Nabi ﷺ ki peshan goi ke mutabiq wo to wafaat pagae. Yaa to Zakariyya Sahab ke aqeede ko ghalat kahiye yaa nauzubillah Rasool Allah ﷺ ke farman ko jhutlaaiye ke aapne ghalat farmaya. Leejiye Hazrat Khizar عليه السلام ke zariye ashiiq o mashooq ka milaap. Zakariyya Sahab likhte hain.

Ashiiq o Mashooq Ka Milaap

Hazrat Shaikh Abu Abdullah al Andalusi ek but parast ladki ke ishq mein muhtela hogae. Qissa muqhtasar, ek saal tak mashooq ki basti mein rehkar (ladki se shadi ke liye) ek saal tak suwwar charaae. Aaqhir is jungle se nikle. Abh ashiiq o mashooq ka dobara milaap Hazrat Khizar عليه السلام kaise karwate hain, suniye:

Shaikh (ladki se khitab karke) tumhara yaha'n kaise aana hua aur yaha'n tak tumhe'n kisne paho'nchaaya. Ladki: Aye mere sardar, jab aap hamare gaou'n se ruqhsat hue aur mujhko khabar mili to meri be-chaini aur be-qaraari jis had ko paho'nchi isko mera dil hi jaanta hai. Naa bhook rahi naa piyaas, neend to kaha'n aati. Main raat bhar isi izteraab mein rehkar subha ke qareeb zara let gai aur is waqt mujh par kuch ghunoodgi Sahaaba Ikraam ghalib hui aur isi ghunoodgi mein, maine khuwab mein ek shaqs ko dekha jo keh raha tha ke agar tu mominaat mein daqhil hona chhaati hai to buto'n ki ibaadat chhod-de aur shaikh ka itteba kar aur apne deen se tauba karke shaikh ke deen mein daqhil hoja.

Main: (isi aalam e khuwab mein is shaqs ko khitab karke) Shaikh ka deen kya hai?

Shaq: Iska deen islam hai

⁴⁷⁹ Fazaal e Sadaqaat: P1053

⁴⁸⁰ Kutub e Fazaal par Ishkalaat Aur Inke Jawabaat: P171

⁴⁸¹ Kutub e Fazaal par Ishkalaat Aur Inke Jawabaat: P177

Main: Islam kya cheez hai?

Shaq: Is baat ki dil aur zubaan se gawahi dena ke Khuda Ta'ala ke siwa koi ma'abood nahi aur Muhammad ﷺ iske bar-haq Rasool aur Paighambar hain.

Main: To accha, main shaikh ke paas kaise paho'nch sakti hu'n?

Shaq: Zara ankhe'n band karlo aur apna hath mere hath mein dedo.

Main: Bahot accha, ye kaha aur khadi hogai aur hath is shaq ke hath mein de diya.

Shaq: Mera hath pakdey hue thodi door chal kar bole. Bas kholdo.

Maine ankhe'n kholi'n to apne aapko dajla (ek naher ha, jo Baghdad ke neech behti hai) ke kinaare paaya. Abh main motahaiyyar hu'n aur ankhe'n phaad phaad kar dekh rahi hu'n ke main chand minto'n mein kaha'n se kaha'n paho'nch gai.

Is shaq ne aapke hujre ki taraf ishara karke kaha ye saamne shaikh ka hujra hai, waha'n chali jao aur shaikh se keh do ke aapka bhai Khizar عليه السلام aapko salam kehta hai. Main is shaq ke ishare ke muwafiq yaha'n paho'nch gai aur abh aapki khidmat ke liye hazir hu'n. Mujhe musalman kar lejiye.⁴⁸²

Kaha'n Ambiya ki izzat aur kaha'n is qism ki khurafaat aur wahiyaat. Allah ki panaah, is qism ke waqeaat is baat ki daleel hain ke Zakariyya Sahab ke aqeeda mein kharaabi hai. Lehaza har qism ke shirk ko wo badi bashaashat se qabool farma lete hain, balke Barailwi hazrat ko bhi 2 qadam peeche chhod dete hain. Mislan:

Ilm e ghaib ka masla koi iqhtelaafi to nahi. Ulama e Deoband to hamesha se Allah ke alaawa hare k ke liye ilm e ghaib ki nafee karte chale aae hain.⁴⁸³ Lekin aisa lagta hai jaisa ke Arshad ul Qadri Sahab inke bare mein likhte hain: Ghaibi ilm o Idraak ki jo quwwate'n sarwar e kaenaat ﷻ aur inke muqrrebeen ke haq mein tasleem karna ye hazrat kufr o shirk samajhte hain, wohi apne maulana ke haq mein kyou'nkar Islam o Eman ban gaya hai. Mundarja zail waqeaat padhiye to aapko malum hoga ke ilm e ghaib ka wo aqeeda jis par 50 saal se jung karte aarahe hain, wo aqeeda apne ulama ke haq mein kitni bashaashat se qabool kar rahe hain. Abh ghaib daane ke sawal par naa to islam ki koi diwar mandham hui aur naa Qo H se kisi qism ka tasaadum laazim aaya.

Quran ki is ayat ke baad kisi ye juraa-at hai ke wo keh sake ke falaa'n falaa'n hazrat ghaib daan the: Aye Nabi ﷺ Inse Keh Dejiye Ke Zameen o Asmaan Mein Allah Ke Siwa Ghaib Koi Nahi Jaanta.⁴⁸⁴

Lekin kya kejiye, Tableeghi Jamat ke hazrat ka, ke inke nazdeek insan to insan janwar aur wo bhi khinzeer tak ilm e ghaib jaate hain. Zakariyya Sahab shaikh Abu Abdullah al Andalusi ka ishq o mashooq ka waqea bayan karte hue inka aur inke mureedo'n ke rawaiyye ka tazkirah karne ke baad likhte hain: Kinzeen inka rona aur inki dardnaak awaaz sunte hi sabke sab wahee'n jama hue aur zameen par murgh e bismil ki tarha lotna tadapna aur chillana shuru kar diya aur is zor se cheeqhe ke inki awaaz se jungale aur pahad goonj uthe. Ye maidan e hashar ka namoonah ban gaya.⁴⁸⁵

⁴⁸² Akaabir Ka Sulook o Ehsaan: P76

⁴⁸³ Ummul Amraaz: P28

⁴⁸⁴ Ummul Amraaz: P28

⁴⁸⁵ Akaabir Ka Sulook o Ehsaan: P72; Ummul Amraaz: P28

Ilm e Ghaib

Me'ede Ka Ilm e Ghaib

Is tarha Zakariyya Sahab apni naani aur daada hazrat Maulana Muzaffar Hussain Sahab Quddas Sirrah ke bare mein likhte hain. Kisi mushtaba maal ko Hazrat Maulana ka me'eda qabool nahi karta tha. Agar kisi jagah ghlati se bhi mushtaba maal khaaneki nauba ajaati to fauran qai ho jaati thi.⁴⁸⁶

Yaani, khud hi nahi, balkey me'eda bhi ghaib se waqif tha. Leejiye ek aur ilm e ghaib ki misaal: Zakariyya Sahab likhte hain Shaikh Abdul Aziz Dabbagh abhi qareeb hi zamane mein ek buzrug guzre hain, jo bilkul ummi the. Magar Quran Shareek ki ayat, hadees e qudsi, hadees e nabawi aur mauzoo hadees ko ilaaheda bataa dete the aur kehte the ke mutakallim ki zuban se jab lafz nikalte hain to in alfaaz ke noor se maloom ho jaata hai ke kiska kalaam hai. Ke Allah Paak ke kalaam ka noor hai aur Huzoor ﷺ ke kalaam ka noor doosra hai aur doosre kalaamo'n mein ye dono'n noor nahi hote.⁴⁸⁷

Majzoob Ka Ilm e Ghaib

Ye to buzrug'o'n ka ilm e ghaib tha. Abh majzoobo'n ka ilm e ghaib bhi sunte jaa'e'n. Zakariyya Sahab likhte hain ke ek motemad ne raaqim se ek khushnawees lucknow ki hikayat bayan ki. Inki aadat thi ke jab subha ke waqt kitaabat shuru karte to awwal ek baar durood shareef ek bayaaaz par jo isi gharz se banaai thi. Likh lete, iske baad kalam shuru karte, jab inke inteqal ka waqt aaya to ghalba e fikr e aqhirat se khaufzada hokar kehne lege ke dekhiye, waha'n jaakar kya hota hai. Ek majzoob aanikle aur kehne lage, baaba kyou'n ghabraata hai. Wo bayaaaz Sarkar mein pesh hai aur is par saad ban rahe hain.⁴⁸⁸

Majzoob ka ilm e ghaib ka ek aur qissa samaa-at farmaiye (Fazael e Darood)

Zakariyya Sahab likhte hain ke Shaikh Abu Yazeed Qurtabi farmate hain, maine suna ke jo shaqs 70,000 martaba لا اله الا الله padhe, isko dozaqh ki aag se najaat mil jaaegi. Maine ye khabar sunkar ek nisaab yaani 70,000 ki ta'adaad apni biwi ke liye bhi padha aur kai din khud apne liye padh kar zaqheera e aqhirat banaaya.

Hamare paas ek naujawan rehta tha, jiske mutalliq mashoor tha ke ye saheb e kashf hai, Jannat o Dozaqh ka bhi isko kashf hota hai. Mujhe iski sehat mein kuch taraddud tha. Ek martaba wo naujawan hamare sath khane mein shareek tha, ke dafa'atan isne ek cheeqh maari aur iski saa'ns phoolne lagi aur kaha ke meri maa'n dozaqh mein jal rahi hai. Iski haalat mujhe nazar aai. Qurtabi kehte hain ke main iski ghabrahat dekh raha tha ke mujhe khayal aaya ke ek nisaab iski maa'n ko baqash du'n. Jisse iski sacchai ka mujhe bhi tajruba ho jaaega. Chunache maine ek nisaab 70,000 ka in nisaabo'n mein se jo apne liye padhe the iski maa'n ko baqash diya. Maine apne dil mein chupke hi se baqshsha tha aur mere is padhne ki khabar bhi Allah ke siwaa kisi ko naa thi. Magar wo naujawan fauran kehne laga ke chacha meri maa'n dozaqh ke azaab se hataa di gai. Qurtabi farmate hain ke mujhe is qisse se 2 faaede hue. Ek to is barkat ka jo 70,000 ki miqdaar maine suni thi, iska tajruba hua aur doosre is naujawan ki sacchai ka yaqeen ho gaya.⁴⁸⁹

⁴⁸⁶ Wali e Kaamil: P47; Tees Majaalis: P54; Akaabir Ulama e Deoband: P105-107

⁴⁸⁷ Tableeghi Nisaab: P773-519

⁴⁸⁸ Kutub Fazaael Par Ishkalaat Aur Iske Jawabaat: P210

⁴⁸⁹ Fazael e Zikar, Tableeghi Nisaab: P476

Aurat Aleem Bizaat is Sudoor

Isi tarha ek aurat ka waqea suniye jo aleem bizaat is sudoor hai. Hazrat Ibrahim Khuwas farmate hain ke main ek martaba jungle mein jaa raha tha. Mujhe badi mashaqqat uthaana padi aur badi museebat pesh aai. Jisko maine bardasht kiya aur khanda peshani se is par sabar kiya. Jab main Makkah Mukarrama mein daqhil hua to mujhme is karnaame par ek ajeeb saa takabbur paida hua. Tawaf hi ki haalat mein peeche se ek budhiyaa ne awaaz di ke Ibrahim is jungle mein ye bandi bhi tere hi sath thi, magar main tujhse is liye koi baat nahi kit hi ke Allah Jalle Shanahu se tera dehaan hat kar doosri taraf lagega. Ye waswasa jo tujhe is waqt aagaya, isko apne dil se nikaal de.⁴⁹⁰

Dhulte Gunah Dekhna

Ilm e ghaib se mutalliq ek waqea, jise Imam Abu Hanifa ki fazeelat mein gadhha gaya samaa-at farmaiye. Allama Sheraani ne Mizan ul Kubra mein likha hai ke Hazrat Imam A'azam jab kisi shaqs ko wazu karte hue dekhte to is paani mein jo gunah dhulta hua nazar aata isko malum kar lete. Ye bhi malum ho jaata ke kabeera gunah hai yaa sagheera, Makrooh fel hai ya khilaaf e oola. Jaisa ke hisi cheeze'n nazar aaya karti hain. Isi tarha ye bhi malum ho jaata tha. Chunache ek dafa Kufa ki jame Masjid mein wazu khane mein tashreef farma the. Ek jawan wazu kar raha tha. Iske wazu ka paani girte hue aapne dekha. Isko chupke se naseehat ki, ke beta waledain ki nafarmani se tauba karle, isne tauba ki. Ek doosre shaqs ko dekha to isko naseehat farmai ke bhai zina naa kiya kar. Bahot bada aib hai. is waqt isne bhi zina se tauba ki. Ek aur shaqs ko dekha ke sharab khori lahu la'ab ka paani gir raha hai. Isko bhi naseehat farmai, isne bhi tauba ki. Al gharz iske baad Allah Jalle Jalaalahu se dua ki: Aye Allah is cheez ko mujhse door farmade ke main logo'n ki buraiyo'n par mutale'e hona nahi chhata.⁴⁹¹

Haali ne saheeh kaha tha ke Nabi ﷺ ko jo chhahe'n Khuda kar dikhae'n, Imaamo'n ka rutba Nabi ﷺ se badhaae'n. Imam ki fazeelat mein to waqea ghhad liya, magar naa socha ke ye fazeelat to Nabi ﷺ ke paas bhi naa thi. Warna Aap ﷺ Ayesha ؓ se waqea tohmat mein ye naa kehte: Agar Tune Koi Gunah Kar Liya Hai To Apne Gunah Ki Maafi Maa'ng. Balkey kehte wazu karle, dekh leta hu'n ke gunah hua yaa nahi. Isi tarha mujrimo'n se wazu karwate aur sazaa dete. Aur jab Zakariyya Sahab ko ek shaqs ne Imam Abu Hanifa ke kashf par ye likha ke nez safha 12 par Imam e A'azam ka kashf be-buniyad hai. Hazrat Sherani Sahab aisi baate'n likh dete hain.⁴⁹² To Zakariyya Sahab iska you'n jawab dete hain.

Imam Sahab ka kashf darbaarah Maa e musta'amal ek nihayat maroof cheez hai. Is wajah se isko rad kar dena ke Allama Sherani ne isko likh diya. Tashaddud o maroot nahi to aur kya hai. Saheeh ahadees mein kasrat se wazu karne se a'azaa ka ma'asi se paak ho jaana manqool hai. Saheb e hidaaya ne maa e musta'amal ki najaasat ki illat inteqal al isaam ilaiyah likha hai. Maulana Abdul Hai Sahab ne Sa'ayah mein Imam Sahab ke is waqea ko istedlal mein pesh kiya hai. Imam Sahab ke manaaqib mein is nu ke muta'addid waqeaat hain aur ye cheez to mera khayal hai ke har zamane ke akaabir mein aksar paida ho jaati hai ke nuiyyat ma'asiyat ka inko kashf ho jaata hai. Phir jo kashf saheeh ahadees se saabit ho isme na malum aapko kyou'n ishal pesh aaya.⁴⁹³

⁴⁹⁰ Fazaal e Haj: 200

⁴⁹¹ Tableeghi Nisaab: P648-331

⁴⁹² Kutub Fazaal Par Ishkalaat Aur Iske Jawabaat:210

⁴⁹³ Kutub Fazaal Par Ishkalaat Aur Iske Jawabaat:215

Istanje Naa Kar Sakna

Aur phir jab ek sahab is waqea (jo aage aaraha hai) par ke Raipuri Sahab ke ek khadim istanje ko har jagah anwaar hone ki wajah se naa jaa sakte the, par you'n nabsera karte hain: Istenja mein naa jaa sakne ka waqea kya hi ajeeb hai, bait ul khula, bhala anwaar ki jagah kaise ho sakta hai. Ye to khabaaes aur jinnat ka markaz hai.⁴⁹⁴

To Zakariyya Sahab iska jawab you'n dete hain. Baitul Khula ka mahal khabaes o jinnat hona bandey ke khayal mein iske to manaafi nahi ke waha'n anwaar nahi ho sakte. Kaunsi jgah aisi hogi jaha'n Allah ka noor naa ho. الله نور السموات والارض ki tafseer Bayan ul Quran hissa Masaael Sulook mein mulaheza farma le'n. Lekin isse qata'a e nazar ghalebani aapko kabhi Raipur jaane ki shayad naubat nahi aai. Hazrat Noorullah Marqadahu ke zamane mein anwaar se kitna ma'amoor hoga isme kya bataa sakta hu'n.⁴⁹⁵

Ye to the, istanje ko jaate hue anwaar, abh zara waise mulaheza farmaiye.

Haram Mein Noor

Zakariyya Sahab likhte hain, Tazkiratul Khaleel, yaani Sawaanhe Hayat Hazrat Aqdas Mualana Khaleel Ahmad Sahab noorullah marqadahu mein bariwaayat Maulana Zafar Ahmad Sahab likha hai ke Hazrat ke 5th haj mein jis waqt Hazrat Masjid e Haraam mein tawaaf ke liye tashreef laae. To ehqar Maulana Mohibuddin Sahab (Jo A'ala Hazrat Maulana Al Haaj Imdadullah Muhajir Makki Noorullah Marqadahu ke khaas khulafa mein the aur saheb e kashf mashoor the) ke paas baith tha. Maulana is waqt durood shareef ki kitab khole hue apna durood padh rahe the. Ke dafa'atan meri taraf muqhatib hokar farmane lage. Is waqt haram mein kaun aagaya hai ke dafa'atan saara haram noor se bhar gaya. Main khamosh raha ke itne mein Hazrat tawaf se farigh hokar maulana ke paas se guzre, maulana khade hogae aur ha'ns kar farmaya ke main bhi to kahu'n aaj haram mein kaun aagaya hai.⁴⁹⁶

Ye hai inki udaan. Wo waqea jiske eteraaz ka jawab pichle safhaat mein guzra mulaheza farmaiye. Zakariyya Sahab likhte hain: Hamare Maulana Shah Abdur Raheem Raipuri noorullah marqadahu ke khuddam mein ek saheb the, jo kai kai roz is wajah se istanja nahi jaa sakte the ke har jagah anwaar nazar aate the. Aur bhi saikdo'n hazaaro'n waqeaat is qism ke hain, jisme kisi qism ki taraddud ki gunjaesh nahi ke jin logo'n ko kashf se kuch hissa milta hai wo is hissa ke baqadr ahwaal malum kar lete the.⁴⁹⁷

Khazaane Hi Khazaane

Zakariyya Sahab isi qabeel ka ek aur waqea likhte hain. Ek shaqs Makka ke rehne waale kehte hain ke mere paas kuch dirham the, jinko maine Allah ke raaste par kharch karne ke liye rakha tha. Maine ek faqeer ki awaaz suni jo tawaf se farigh hokar bahot aahista se (Ka'aba ka parda pakad kar) keh rahe the. Aye Allah tujhe malum hai ke main nanga hu'n, aye wo zaat e paak jo doosro'n ko dekhti hai. Is ko koi nahi dekhta, maine jo is faqeer ki taraf nigah ki to inke badan par 2 puraani chadare'n thee'n. Jinse inka badan dhakaa bhi naa jaata tha. Maine apne dil mein khayal kiya ke mere dirham ka masraf inse bahot nahi milega. Maine wo sab inke saamne pesh kar diey. Inho'n ne inme se sirf 5 dirham lekar baaqi mujhe wapas kar diye aur ye kaha ke 4 dirham 2 lungiyo'n ki qimat hai aur 1 dirham 3 din khane mein kharch ho jaaega. Maine doosri raat ko inko dekha ke 2 nai lungiyaa'n inke badan par thee'n, mere dil mein inki taraf se kuch khatra guzra. Inho'n ne mujhe dekha aur mera hath

⁴⁹⁴ Kutub Fazaal Par Ishkalaat Aur Iske Jawabaat:211

⁴⁹⁵ Kutub Fazaal Par Ishkalaat Aur Iske Jawabaat:220

⁴⁹⁶ Tableeghi Nisaab: P520; Wali e Kaamil: P106-256; Tees Majaalis: P41

⁴⁹⁷ Tableeghi Nisaab: P648

pakad kar apne sath tawaaf karaaya. To tawaf ke sato'n chakkaro'n ke harp here mein mere paou'n ke neeche ma'adaniyaa bhare pade the ke paou'n ke neeche wo harkat karte the. Jisme sona chandi yaqoot moti aur jawaheraat the, mujhe wo nazar aa rahe the. Aur logo'n ko nazar nahi aate the. Iske baad in sahab ne kaha ke Allah Jalle Shanahu ne ye sab kuch mujhe a'ataa farma rakha hai. Lekin main isme se lena nahi chhata. Logo'n ke hath se lekar kharch karta hu'n. Is liye ke isme in logo'n ka nafa'a hai, jise lu'n aur in par Allah ki rahmat hoti hai.⁴⁹⁸

Ghaib ka wo naqsha jise Quran qiyamat ke din zahir karne ka elaan kar raha hai: Aur Zameen Apne Bojh (khazaane) Baahar Nikaal Degi. Faqeer sahab khud bhi dekh rahe hain aur apne sathi ko bhi dikha rahe hain. Allahu Akbar.

Leejiye ek aurat ka ilm e ghaib mulaheza farmaiye. Zakariyya Sahab likhte hain:

Bhediye Bakriyaa'n Ekatthe

Hazrat Abdul Wahed bin Zaid jo mashaeq e chishtiya mein mashoor buzrug hain, farmate hain ke main 3 raat musalsil ye dua karta raha ke yaa Allah Jannat mein jo mera rafeeq ho, iski mujhe duniya mein mulaqaat karaade. 3 din ke baad mujhe bataya gaya ke teri sathi Maumuna Sauda hai (jo ek habshi aurat thee'n, itni kaali ke inka laqab hi sauda ho gaya tha) maine poocha ke wo kaha'n milegi. Mujhe bataya gaya ke Kufa ke falaa'n qabeela mein hain. Main inse milne chal diya. Kufa paho'nch kar maine inka haal dariyaft kiya. Mujhe bataaya gaya wo bakriya'n charaaya karti hain. Falaa'n jungle mein hain. Main is jungle mein paho'ncha. Wo ek gud-dee odhe namaz padh rahi thee'n. Inke qareeb hi bakriya'n aur bhediye ekatthe char rhea the. Jab main paho'ncha to inho'n ne apni namaz ko muqtasar karke salam phera aur salam pherne ke baad kehne lagee'n: Abdul Wahed aaj nahi, aaj tum chale jaao. Mulaqaat ka waada kalko (qiyamat mein) hain. Maine inse kaha; Allah Ta'ala tum par raham farmae. Tumhe'n kis tarha malum hua ke main Abdul Wahed hu'n, kehne lagee tumhe malum nahi ke ruhe'n (azal mein) sab ek lashkar ki tarha mujtama'a thee'n. Jinka waha'n aapas mein ta'aruf hogaya, inka yaha'n bhi ta'aruf ho jaata hai. Maine poocha ke tumhari bakriya'n bhediye'n ke sath char rahi hain. Bhediye inko kuch kehte nahi kehne lagee'n ke jaa apna kaam kar. Maine apne sardar se sulah karli, isne meri bakriyo'n aur bhediye'n mein sulah kardi. (Raudh)

Abh Zakariyya Sahab ki bhi rag phadakti dekhiye: Ye ajeeb baat maine apne chacha jaan Maulana Muhammad Ilyas Sahab ke yaha'n hamesha dekhi ke inke makaan mein kai kai billiya'n aur mughiyaa'n tamaam din makan mein ekatthi phirti rehti, padee giri cheeze'n khaati rehte'n. Naa wo murghiya'n billiyo'n se bhaagti naa wo billiyaa'n murghiyo'n ko kuch kehte'n.⁴⁹⁹

Pehle to Abdul Wahed Sahab ko apne Jannat mein jaane ka yaqeen hogaya. Isi tarha Maimuna Sauda ko bhi. Abh zara shaitan ki guftagu se agaahi haasil karne waalo'n ka waqea bhi sun le'n. Zakariyya Sahab likhte hain:

Shaitan Nanga

Hazrat Junaid se naqal kiya gaya hai ke inho'n ne ek martaba khuwab mein shaitan ko bilkul nanga dekha. Inho'n ne farmaya ke tujhe sharam nahi aati ke admiyo'n ke saamne nanga hota hai, wo kehne laga ye koi admi hain. Admi wo hain jo Shuneziya ki masjid mein baithe hain. Jinho'n ne mere badan ko dubla kar diya, aur mere jigar ke kabab kar diye. Hazrat Junaid farmate hain ke main Shuneziya ki masjid mein gaya. Maine dekha ke chand

⁴⁹⁸ Fazael e Sadaqaat: P452

⁴⁹⁹ Fazael e Sadaqaat: P59

hazraat ghutno'n par sar rakhe hue muraqeba mein mashghool hain, jab inho'n ne mujhe dekha to kehne lage ke khabees ki baato'n se kahee'n dhoka mein naa pad jaana.⁵⁰⁰

Ghaib Hi Ghaib

Abh leeejiye ilm e ghaib ke mutalliq chand aur waqeaat sun leeejiye. Zakariyya Sahab farmate hain

1. 38hijri mein jab mera pehla safar e haj Hazrat Saharanpuri ke sath hua, to is safar mein (Maulana Mohibuddin Sahab ba-hayat the) Hazrat Saharanpuri se musafaha karte hue farmaya Maulana aap yaha'n kaha'n aagae. Yaha'n to qiyamat e kubra qaem hone waali hai. Fauran Ramzan ke baad Hindustan wapas laut jaao.⁵⁰¹

Taqiuddin Sahab ise Maulana Mohibuddin Sahab ka ek kashf maante hain, kyou'nke Maulana ne aane waali museebat ki ittela pehle hi dedi. Zakariyya Sahab farmate hain ke

2. Mere chacha jaan ne inteqal ke waqt aqhri raat mein farmaya tha ke mera ji chhata hai ke khoob ghust karu'n, acche kapde pehnu'n, aur khushbu lagaou'n, ye bhi farmaya tha ke aaj meri aqhri raat hai. Is liye main chhata hu'n ke acchi tarha rahu'n.⁵⁰²
3. Zakariyya Sahab farmate hain ke hadsa ki raat mein meri waleda marhuma par koi khaas taghaiyyur naa tha. Magar inho'n ne iftar ke baad shadeed israr sab par kiya ke roti jald khaae'n. Jab mein hakeem ji ki masjid mein paho'ncha to Hakeem Sahab ne farmaya Aaz sirf aadha sepaara padhna hai. Maine kaha kyou'n? Inho'n ne mujhe daa'nt diya ke chal chal jaldi padh aur jaldi se Taraweeh khatam karaakar you'n kaha ke seedhe daar Allah Ta'ala talaba naa jaana, waleda ki khair khabar lekar jaana. Mujhe is waqt tak koi wahem bhi is qism kaa naa tha. Jab main ghar paho'ncha to meri waleda ko naza'a shuru ho chukka tha. Thodi der ke baad wo to Allah ke yaha'n paho'nch gae'n.⁵⁰³
4. Ek jagah Zakariyya Sahab ghaib se you'n parda uthate hain. Ek martaba Maulwi Muhammad Qasim Sahab afsar bandobast Gowaliyar kisi jurm mein maqhuza hogae aur riyasat ki taraf se 3 lakh rupiya ka mutabla hua to bahot pareshan hue. Chunache inke bhai sahab Maulana Fazal ur Rahman Sahab Gunj Muradabi ki khidmat mein hazir hue. To Maulana ne farmaya Gangoha jao aur Maulana Rasheed Ahmad Sahab se dua karo, tumhari tamam mushkil kushai Maulana Gangohi ki dua par maquf hai. Main aur rooe zameen ke tamam auliya bhi agar dua kare'nge to nafa naa hoga. Haa'n agar Maulana Gangohi dua kare'n to kamiyaab ho jaaoge. Chunache Gangoha aae aur dua karai aur baraa-at hogai.⁵⁰⁴

Itna ilm ke duniya ke tamam wali bhi milkar dua kare'n to mushkil kushaai naa ho. (ise hi to kehte hain ghaib daani)

5. Zakariyya Sahab ek jals ke bare mein farmate hain: Malum hua ke is ijtema mein bahot se jinnaat shareek the. Jinme Sahabi aur taba'ai bhi the.⁵⁰⁵

Ye to ghaib se hi malum kiya jaa sakta hai ke kaunsa jin Sahab hai aur Tabai, yaa phir kisi jinse yaari dosti ke zariye.

⁵⁰⁰ *Tableeghi Nisaab: P529; Siqalah al Quloob: P113*

⁵⁰¹ *Tees Majaalis: P42*

⁵⁰² *Tees Majaalis: P214*

⁵⁰³ *Ma'amulaat e Ramzan: P22*

⁵⁰⁴ *Wali e Kaamil: P91*

⁵⁰⁵ *Aap Beeti: P134*

Saheb e Kashf

Ilm e ghaib ko malum karne ke liye inke paas kashf naami istelaah hai, jiske zariye poshiyda se poshida cheez dariyaft kar lena inke bae'n hath ka khel hai. Zakariyya Sahab ka ta'aruf karwate hue Mufti Aziz ur Rahman Bijnori Sahab likhte hain. Aapki zaat mein 'nihayat oonche darje ka kashf' bhi tha.⁵⁰⁶ Ek jagah Zakariyya Sahab ke bare mein likhte hain: Kashf e Tasarruf Khataaraat e Qalb par agaah hona. Ba-kasrat mushaheda kiya hai.⁵⁰⁷

Iqbal Sahab Hazrat Munshi Rahmat Ali Sahab (jo quwwat e nisbat e baatini idrak, kashf aur raushan zameeri mein khaas taur par mahoor the) ka qaul zikar karte hain ke inho'n ne Hazrat Shaikh ke isi bachpan ke zamana mein farma diya tha ke ye (hazrat shaikh) apne chacha (mujaddid tableegh Hazrat Shah Muhammad Iliyas) se to abhi se badh gaya hai. Inke kashf ki taeed khud Hazrat ke chacha jaan ke irshadaat mein aage aage.⁵⁰⁸

Ek jagah Zakariyya Sahab ke halaat e zindagi likhte hue Mufti Aziz ur Rahman Sahab Shah Abdul Qadir Raipuri (jinho'n ne Zakariyya Sahab ke bare mein ta'areefi kalimaat kahe the) ka ta'aruf in alfaaz mein karate hain: Hazrat Shah Sahab ka kashf bahot numaya'n tha. Inki nazar e tasarruf bahot thez thi. Wo qalandar har che gowaid deedah gowaid ka misdaaq the.⁵⁰⁹

Sufi Iqbal Sahab, Zakariyya Sahab ke bare mein likhte hain: Ek buzrug ne Syed ul Konain Habib e Khuda ﷺ ko Hazrat Shaikh ke mutalliq *Imam e A'asrah Barakah Dahrah* ka khitab dete suna. Jiska asar Mohaddis e asar Allama Muhammad Yusuf Bannori par is tarha hua ke inho'n ne naam e naami ke sath barkah ad Dahar likhna shuru kar diya tha.⁵¹⁰

Qabar Wale Se Guftagu

Zakariyya Sahab farmate hain: Ek buzrug jo mere walid ke dost aur muqhlis khuddam mein the. Wo badey saheb e kashf the. Kashf e quboor mein bahot badhe hue the. Wo walid sahab ke inteqal ke doosre din inki qabar par hazir hue, walid sahab ne inse 3 baate'n farmae'n:

1. Walid sahab ke muqhalefeen bahot the, famraya ke Maulwi Zakariyya se keh deejiye ke inki fikar naa karo, ye khud apna nuqsan uthae'nge.
2. Walid sahab par qarz bahot tha, iske maangne waale bahot the. Walid sahab ne farmaya ke iski fikar naa karo (Alhamdulillah sab adaa ho gaya)
3. Buzrugo'n se darte rehna inki ulti bhi seedhi hai.

Khud so'nchiye, marne ke baad qabar par jaakar murde se guftagu karna uar murde ka apne ghar waalo'n ko naseehat karna, kya tauheed ki yehi shaqh baaqi thi yaa isme kami reh gai thi. استغفر الله من هذه الخرافات

Allah Ta'ala ki ek sifat 'Aleem bi Zaat is Sudoor' bhi hai aur is sifat mein koi shareek nahi. Isi liye Allah Ta'ala fermata hai: Ham Jaante Hain Ke Iske Dil Mein Kya Waswasey Aate Hain. Abh zara Tableeghi Jamat waalo'n ka aqeeda sun leejaye.

⁵⁰⁶ Tazkirah Ameer Tableegh: P34

⁵⁰⁷ Wali Kaamil: P367

⁵⁰⁸ Mehboob ul Arefeen: P20

⁵⁰⁹ Wali e Kaamil: P366

⁵¹⁰ Mehboob ul Arefeen: P49

Zakariyya Sahab farmate hain: Hazrat Mujaddid e Alif Saani noorullah marqadahu ne apne makateeb mein ek bada qabil e ibrat qissa likha hai. Farmate hain ke main ek shaqs ki iyaadat ko gaya. Waha'n paho'nch kar dekha ka inteqal ka waqt bilkul qareeb hai. Maine ispar tawajje daali to iske dilme zulmato'n se bhara hua paaya. Har chand maine tawajje ki ke iske dil par se zulmate'n door ho jaae'n magar door naa hue'n. Badi der tawajje ke baad mehsoos hua ke ye zulmate'n ahle kufr se dosti ki wajah se paida hui hain. Ye to tawajje se zaael naa ho'ngi. Jahannam se azaab hi se zaael ho'ngi.^{511 512}

Yaani inko bhi dilke raazo'n ka ilm hota hai, jaisa ke Allah Ta'ala fermata hai: Allah Khoob Jaanta Hai Ke Tumhare Dilo'n Mein Kya Hai.⁵¹³

Zakariyya Sahab farmate hain: Mirqah Sharha Mishkat mein Mulla Ali Qaari ne ek buzrug ka qissa likha hai ke wo Haj ko gae. Waha'n inho'n ne ek shaqs ko dekha ke wo baitullah ka parda pakad kar zaar o qataar ro raha hai. Ye buzrug farmate hain ke main iske qalb ki taraf mutawajje hua to wo ek lamhe ke liye Allah se wisaal nahi tha. Iske baad Mina gaya, ayyam e mina mein tajiro'n ki shaded mashguliyaat ke hote hain. Waha'n maine ek tarjir ko dekha ke isne hazaro'n ka kapda faroqht kiya. Jab man iske qalb ki taraf mutawajje hua to apni is mashguliyaat mein bhi ek lamha ke liye bhi Allah Ta'ala se ghafil nahi tha.⁵¹⁴

Dekha, kaisi ghazab ki naqab-zanee hai. Isi qism ke chand aur waqeaat sun lejiye.

1. Mufti Aziz ur Rahman Bijnori, Maulna Muhammad Yusuf ke halaat e zindagi likhte hue farmate hain: Ye arz kardena naa-munasib naa hoga ke maine Hazrat Ji se kabhi apne khaya zaahir nahi kiya tha. Aajki majlis mein soch raha tha ke Hazrat Ji apne bachpan ke kuch halaat bayan farma dete to meri jama'a karda yaad-daasht mein ek tasalsul qaaem ho jaata. Hazrat ne ghalebani is khayal ko mehsoos kar liya aur apne ibtedaai halaat batlaane shuru kar diye.⁵¹⁵

Yaha'n to khayal tak mehsoos karne ki salahiyat hai, jo khaas hai Allah Ta'ala kel iye. Ek ajeeb o ghareeb waqea aur sun lejiye. Zakariyya Sahab likhte hain:

2. Hazrat Shaqheeq Balaqhi farmate hain ke maine 149hijri mein Haj ko jaa raha tha. Raasta mein Qadisiya (ek shaher ka naam hai) mein utra. Main logo'n ki zeb o zeenat aur inka hujoom kasrat dekh raha tha. Meri nazar ek khubsurat naujawan par padi. Ke isne kapdo'n ek baalo'n ka kapda pehna rakha tha. Paou'n mein juta bhi tha. Aur sabse ilaaheda baitha tha. Maine khayal kiya, ye ladka sufi qism ke admiyo'n mein se malum hota hai ke raasta mein doosro'n par bojhi hi banega. Main iskar jaakar fehmaesh karu'n⁵¹⁶ Is khayal se main iske qareeb gaya, jab isne mujhe apni taraf aate dekha, kehne laga aye Shaqheeq! Bagumaani Se Bacho, Baaz Gumaan Gunah Hote Hain Aur Ye Kehkar Mujhe Chhodh Kar Chal Diya.

Maine so'ncha ke ye to badi mushkil baat hogai. Mera naam lekar (halaa'nke mujhko jaanta bhi nahi) mere dilki baat keh kar chal diya. Ye to koi buzrug aadmi hai. Main inke paas jaakar apne gumaan ki maafi karaou'n. Main jaldi jaldi iske peeche chala, magar wo meri nazro'n se ghaeb ho gaya. Pataa naa chala. Jab ham waqea paho'nche to dafa'atan is par nazar padi ke wo namaz padh raha hai aur iska badan kaa'np raha hai aur aa'nsu

⁵¹¹ Maktubaat V1 Hissa 4

⁵¹² Mohabbat: P160

⁵¹³ Surah Bani Israel: 03

⁵¹⁴ Tees Majaalis: P164

⁵¹⁵ Tazkirah Ameer Tableegh: P17

⁵¹⁶ (T: was unable to understand this sentence, so translated as it is)

beh rahe hain. Maine isko pehchaan liya aur iski taraf badha, taake apne guman ki maafi karou'n Magar maine iski namaz se faraghat ka intezaar kiya aur jab wo salam pher kar baitha, to main iski taraf badha, jab isne mujhko apni taraf badhte hue dekha to kehne laga aye Shaqheeq padho: Aur Bilaa Shubha Main Badaa Baqashne Waala Hu'n Aise Logo'n Ka Jo Tauba Kar Le'n Aur Eman Le Aae'n Aur Phir Seedhi Raaste Par Qaaem Rahe'n.⁵¹⁷

Ye ayat padh kar wo phir chal diya, maine kaha ke ye shaqs to abdaal mein se malum hota hai. 2 martaba mere dil ki baat par mutanabee kar chukka, phir jab ham ziyaala mein paho'nche to dafa'atan meri nazar is jawan par padi, ke wo ek kuwe'n par khada hai, ek bada piyaala iske hath mein hai aur kuwe'n se paani lene ka iraada kar raha tha, ke wo piyaala kuwe'n mein gir padaa.

Main iski taraf dekh raha tha, isne asmaan ki taraf dekha aur ek sher padha, jiska tarjuma ye hai ke 'Tuhi mera parwarish karne waala hai, jab main piyaasa hu'n, paani se tuhi meri rozi (ka zariya) hai, jab main khane ka irada karu'n iske baad isne kaha Aye Allah tujhe malum hai, aye mere ma'abood mere aaqa is piyaale ke siwa mere paas kuch nahi hia, pas is piyaale se mujhe mehroom naa farmaiye' Shaqheeq kehte hain, khuda ki qasam maine dekha ke kuwe'n ka paani oopar ko aagaya, isne hath badhaya aur piyaale se paani bhar kar nikaal liya. Awwal wazu kiya aur 4 raka'at namaz padhi. Iske baad ret ekattha karke ek ek mutthi bhar kar is piyaale mein daalta jaata tha aur isko hilaa kar pee raha tha. Mains ike qareeb gaya aur salama kiya. Isne salam ka jawab diya. Maine kaha Allah ne jo nemat tumhe'n a'ataa ki hain, isme se kuch apna bacha hua mujhe bhi khilaa deejiye. Kehne laga ke shaqheeq Allah Jalle Shanahu ki zahiri aur baatini nemate'n ham par rahi hain. Apne Rab ke sath nek gumaan rakho, ye keh kar wo piyaala mujhe de diya. Maine jo isko piya to Khuda ki qasam isme sattuu aur shakar ghuli hui thi. Maine khoob pet bhar kar piya. Jiski barkat se kai din tak naa to mujhe bhook lagi, naa piyaas (iske baad Makka Mukarrama mein daqhil hone ke baad dekha aur inke mutalliq dariyaft kiya to malum hua ye Ja'afar Saadiq hain) mujhe ta'ajjub hua aur maine khayal kiya ke ajaaeb waqai aise hi Syed ke hone chhahiy (abh Zara Zakariyya Sahab ka tabsera bhi sun le'n) farmate hain:

Hafiz Ibne Hajar ne Tehzeeb mein likha hai, Haq Ta'ala ne is khandan hi mein wo khusoosi jawaaher aur aqhlaaq ka kamaal rakha hai. Jaha'n tak ham jaiso'n ki parwaz bhi nahi hai. Syedo'n ke khandan ka mamuli se mamuli admi bhi koi ajeeb aadat apne andar rakhta hai.⁵¹⁸

Ye hai Aleem Bi Zaat is Sudoor ki sifat ghair mein tasleem karne ke baad Syed parasti. Zakariyya Sahab likhte hain ke

3. Abu Sayeed farmate hain ke main Masjid e Haraam mein gayto maine ek faqeer ko dekha ke is par 2 phatey hue kapde hain aur logo'n se sawal kar raha hai. Maine apne dil mein socha ke aise hi log admiyo'n par bojh hote hain. Isne meri taraf dekha aur ye ayat padhi: Iska Yaqeen Rakho Ke Allah Jallae Shanahu Jaanta Hai Is Cheez Ko Jo Tumhare Dilo'n Mein Hai Pas Issey Darto Raho.⁵¹⁹

Abu Sayeed kehte hain ke maine apne dil mein badgumaani se tauba ki to isne mujhe awaaz di aur ye ayat padhi: Aur Wo Aisi Paak Zaat Hai, Jo Apne Bando'n Ki Tauba Qabool Karta Hai Aur Tamaam Gunaho'n Ko Maaf Kar Deta Hai (Raudh).⁵²⁰

Lagta aise hi hai ke wo faqeer hi (na'auzu billah) Allah hai. Wahdat ul Wajood ke nazariye ke mutabiq isi liye to dilki baat malum Karli.

⁵¹⁷ Surah Taha: 04

⁵¹⁸ Fazaal e Sadaqaat: 1013

⁵¹⁹ Surah Baqarah

⁵²⁰ Surah Shura: 34

4. Abu Abdul Rahman Khafeef kehte hain ke main Haj ke iraade se chalta hua Baghdad paho'ncha aur mere dimagh mein sufiyaana ghamand tha. Yaani aqeedat ki poqhtagi, mujaheda ki shiddat aur Allah ke maasiwa ko pas e pusht daal dena. Maine 40 din tak kuch nahi khaaya naa piya aur Hazrat Junaid Baghdadi ki khidmat mein bhi haazir naa hua aur main har waqt baa-wazu rehta. Isi haalat mein Baghdad se bhi chal diya. Maine jungle mein ek kuwe'n are k harni ko paani peete dekha. Mujhe bhi piyaas shiddat se lag rahi thi. Jab main kuwe'n ke qareeb paho'ncha to harni mujhe dekh kar chali gai aur kuwe'n ka paani jo mu'n tak aaraha tha aur harni isse pee rahi thi wo bhi kuwe'n ke andar neeche utar gaya main aage chal diya aur maine arz kiya Aye mere sardar meri qadar tere yaha'n is harni ke baraabar bhi nahi, to maine apne peeche se ek awaaz suni wo ye thi ke hamne tera imtehan liya tha. Tune sabar naa kiya (Shikwa shuru kar diya) jaa kuwe'n par laut jaa, paani pee le. Harni baghair piyaala aur rassi ke aai thi. Tere paas piyaala bhi tha, rassi bhi thi, main jab kuwe'n par lauta wo labrez tha. Maine apna piyaala bhar liya. Isme se paani bhi peeta raha aur wazu bhi karta raha, magar wo paani khatam naa hua. Yaha'n tak ke main Madina Taiyyaba mein paho'nch gaya. Iske baad Haj se farigh hokar jab main Baghdad paho'ncha aur Jame Baghdad mein gaya to Hazrat Junaid ki nazar mujh par padi. Farmane lag eke agar tu sabar karta to paani tere qadmo'n ke neeche se ubalne lagta.⁵²¹

40 din baghair khaae piye zinda bhi raha, aur safar bhi hota rha aur phir man-ghadat waqea mein is shaqs ke dil ka haal bhi Hazrat Junaid ko malum ho gaya. Inho'n ne kaise is waqea ki ittela dedi, jiska ilm sirf is admi ke dilko tha. Aur dil ki baat sirf Allah hi jaanta hai. Jaisa ke in ayaat se saabit hota hai.

1. Aye nabi ﷺ Inse Keh Deejiye. Ke Agar Tum Koi Baat apne Dil Mein Chupao Yaa Ise Zaahir Karo Allah Isey Jaanta hai.⁵²²
2. Aur Allah Jaanta Hai, Jo Kuch Tum Chupaae Hue Ho Aur Jo Kuch Tum Zahir Karte Ho.⁵²³
3. Aur Tumhara Rab Jaanta Hai, Joo Kuch Inke Seene Chupate Hain Aur Jo Kuch Zaahir Karte Hain.⁵²⁴
4. Beshak Zameen o Asmaan Ko Koi Cheez Allah Se Poshida Nahi.⁵²⁵

Zakariyya Sahab ke in aqaaed se panah hi maangi jaa sakti hai ke Allah Ta'ala hamare aqeedo'n ko in kharabiyo'n se mehfooz rakhe.

⁵²¹ Fazaal e Sadaqaat: P1012

⁵²² Surah Al Imran: 69

⁵²³ Surah Nahal: 19

⁵²⁴ Surah Qasas: 69

⁵²⁵ Surah Al Imran: 05

Mauzoo Ahadees Aur Zakariyya Sahab

Kitab ke aqheer mein ham aapko ye batlaana chhate hain ke Zakariyya Sahab Tableeghi Nisab o Fazaal e Sadaqaat ke man ghadat waqeaat ko mauzu aur zaef ahadees se sabit karne ki koshish karte aur hadees par mohaddiseen ki jarah ka tarjuma nahi kart eke kahee'n (Tableeghi Jamat waale jinki aksariyat sirf urdu padh likh sakti hai) inko in zaef ahadees ka ilm naa ho jaae aur inka saara pol naa khul jaae.

Aaiye ham aapko chand ahadees ke man-ghadat hone aur is par Zakariyya Sahab ko tawilaat ka minaar khada karte hue dikhate hain.

Chand Mauzu ahadees jinko Zakariyya Sahab fazaal mein badi rawaani se aur be-dhadak bayan karte chale jaate hain. Mulaheza farmaiye Zakariyya Sahab Tableeghi Nisab se page 292 par Fazaal e Quran ke baab mein ye hadees bayan karte hain ke jo shaqs Surah Yasin padhta hai. Haq Ta'ala Shanahu iske liye 10 Quran ka sawab likhta hai.

Allama Nasiruddin Albani farmate hain ye mauzu hai⁵²⁶ Isi tarha Fazaal e Namaz ke baab mein Tableeghi Nisab Page 394 par bayan karda hadees Allama Albani ke nazdeek mauzu hai.⁵²⁷

Isi tarha fazaal ke baab mein Tableeghi Nisab page 579 par bayan karda hadees Allama Albani ke nazdeek mauzu hai.⁵²⁸ Is hadees ki sanad mein Abdul Ghafoor al Waasti hai. Ibne Hibban farmate hain ye waze'en e hadees mein se tha.⁵²⁹

Isi tarha Fazaal e Darood Shareef ke baab mein Tableeghi Nisab page 698 par Zakariyya Sahab ne ye hadees bayan ki, ke Rasool Allah ﷺ ne farmaya: Jo shaqs mujh par meri qabar ke qareeb durood padhta hai, main isko khud suntan hu'n aur jo door se mujh par durood bhejta hai wo mujh ko paho'nchaya jaata hai. Zakariyya Sahab is par you'n tabserah karte hain ba-nafs e nafees khud sunna, bahot hi qhabil e faqhar, qabil e izzat, qabil e lazzat cheez hai. Is laffazi se pehle agar ye dekh liya jaata ke is hadees ki haisiyat kya hai to kaafi tha. Allama Albani ke nazdeek ye hadees mauzu hai.⁵³⁰

Isi tarha Tableeghi Nisab Page 699 Fazaal e Darood Shareef par ye hadees ke (ambiya apni qabro'n mein zinda hote hain aur namaz padhte hain) bhi munkar hai.⁵³¹ Imam Zahabi farmate hain ke ye munkar riwayat hai. Aur phir Zakariyya Sahab ek aur mauzu riwayat bayan karte hain ke Jab Adam عليه السلام se daana khaane ki khataa saadir hui to inho'n ne Allah Jalle Shanahu se Huzoor ﷺ ke tufail dua ki, Allah Jalle Shanahu ne dariyaft kiya ke Adam عليه السلام tumne Muhammad ﷺ ko kaise jaana abhi to maine inko paida bhi nahi kiya. To Hazrat Adam عليه السلام ne arz kiya ke Ya Allah jab aapne mujhe paida kiya tha aur mujh mein jaan daali thi to maine arsh ke sutuno'n par لا اله الا الله محمد رسول الله likha hua dekha tha.

To maine samajh liya tha ke aapne apne naam ke sath jiska naam milaaya hai wo saari maqhllooq mein aapko sabse ziyaada mehboob hoga. Haq Ta'ala Shanahu ne farmaya ke beshak wo saari maqhllooq mein mujhe sabse ziyada mehboob hai aur jab iske tufail tumne maghfirat talab ki to maine tumhari khataa maaf kardi.⁵³²

⁵²⁶ Silsila Ahadees az Zaeefa: V1 P202

⁵²⁷ Al Jame al Sagheer: # 713

⁵²⁸ Al Jame al Sagheer: # 3799

⁵²⁹ Zilaal al Jannah Fee Taqhreef al Sunnah: V1 P10

⁵³⁰ Al Jame al Sagheer: # 5682; Silsilah al Ahadees al Zaeefa: 203

⁵³¹ Mizan ul Etedaal: V1 P460

⁵³² Fazaal e Sadaqaat: P921

Halaa'nke Quran e Majeed mein wo alfaaz maujood hain, jinke zariye se Adam عليه السلام ne apne Rab se maafi maangi wo alfaaz ye hain: Aur Opar Waali Hadees Jisme Waaste Aur Waseele Mein Allama Albani Ne Isey Mauzu Kaha.⁵³³

Is riwayat mein Abdul Rahman bin Zaid bin Aslam hai. Imam Hakim farmate hain. Ye apne baap se mauzu riwayat bayan karta hai.⁵³⁴

Isi tarha isme Abdullah bin Muslim Ansari majhool raawi hai. Imam Zahabi farmate hain لا ادرى من هو⁵³⁵ aur Mojam al Sagheer ki sanad mein kai majhool raawi hain.

Hafiz al Haithami Majma az Zawaaed mein kehte hain: وفيه من لم اعرفهم⁵³⁶

Ek aur mauzu hadees jo mundarja baala hadees se milti julti hai, jisko Zakariyya Sahab ne fazaal e Zikar mein likha, mulaheza farmaiye. Huzoor e Aqdas ﷺ ka irshad hai ke Hazrat Adam عليه السلام se jab wo gunah sadir hogaya. (jiski wajah se jannat se duniya mein bhej diye gae to har waqt rote the aur dua o isteghfhar karte rehte the. Ek martaba asmaan ki taraf mu'n kiya aur arz kiya Ya Allah! Muhammad ﷺ ke wasila se tujhse maghfirat chaata hu'n. Wahi naazil hui ke Muhammad ﷺ kaun hai (jinke waaste se tumne astaghfar ki) arz kiya ke jab aapne mujhe paida kiya tha to maine arsh par likha hua dekha tha. لا اله الا الله محمد رسول الله to main samajh gaya tha ke Muhammad ﷺ se oonchi hasti koi nahi hai. Jinka naam tumne apne naam ke sath rakha wahi naazil hui ke wo khatim un nabiyyeen hain, Tumhari aulaad mein se hain lekin wo naa hote to tum bhi paida naa kiye jaate.⁵³⁷

Allama Nasiruddin Albani farmate hain ke ye mauzu hai.⁵³⁸ Aur khud bhi Zakariyya Sahab iski maweed hadees ke bare mein likhte hain ke Mulla Ali Qaari ne isey mauzuaat e kabeer mein mauzu kaha hai, lekin iska maani saheeh hai.

Jab Zakariyya Sahab ka ek jamaati is hadees par ye eteraaz karta hai ke Adam ﷺ ki dua ke alfaaz Surah A'araaf ki ayat waale hain yaa is hadees waale aur ye hadees saheeh hai ya mauzu, agar saheeh hai to tatbeeq ki kya surat hai aur agar mauzu hai to kya is qism ki hadeeso'n ki nisbat Rasool Allah ﷺ ki taraf karna jaaez hai. To Zakariyya Sahab isey you'n jawab dete hain. Quran ki ayat aur is hadees min koi ta'aruz nahi. (Adam عليه السلام ki) sirf ek dua ربنا ظلمنا انفسنا.... to nahi thi. Na maloom kitni dua'e'n aur astaghfaar kiye ho'nge aur raha ye sawal ke hadees kaisi hai. To jiske mutalliq mauzu kaha kya wo hadees nahi hai. Is liye ke aisi hadees ke naqal karne mein koi harj nahi hai. Jisko bade bade akaabir Allama Tibrani, Allama Haakim, Abu Nayeem (ye sab mashoor mohaddis hain) ne apni apni kitabo'n mein liha ho.⁵³⁹

Halaa'nke Zakariyya Sahab jaate hain ke mauzu hadees ko beshak kitna bada mohaddis hi riwayat kyou'n naa kare. Jab tak wo mauzu naa likh de iske liye riwayat karna halaal nahi. Jaisa ke isse pehle ye bahes guzar chuki hai. Apne jaahil logo'n ko ye dhoka diya ke ye riwayat mauzu nahi, halaa'nke iski sanad par kalaam pichli hadees mein tafseel se ho chukka hai aur ye sabit ho gaya hai ke ye mauzu hai.

Isi tarha Zakariyya Sahab ek aur be-sar o paa riwayat zikar karte hain ke Huzoor ﷺ se naqal kiya gaya hai ke jo shaqs namaz ko qazaa karde go wo baad mein padh bhi le, phir bhi apne waqt par naa padhne ki wajah se ek

⁵³³ Silsilah Ahadees az Zaeefa: 25

⁵³⁴ Al Mudqhal Ilaa As Saheeh: # 97 Page154

⁵³⁵ Talqhees al Haakim: 6152

⁵³⁶ Majma az Zawaed: V8 P253

⁵³⁷ Talqhees al Mustadrak: V2 P615

⁵³⁸ Silsila Ahadees az Zaeefa: V1 P38

⁵³⁹ Kutub Fazel Par Ishkalaat Aur Iske Jawabaat: P142

huqab Jahannam mein jalega aur huqab ki miqdhaar 80 baras ki hoti hai aur baras 360 din ka aur qiyamat ka din 1000 baras ke baraabar hoga (is hisaab se ek huqab ki miqdhaar 2 crore 88 lakh baras 28800000 years).⁵⁴⁰

Abh khud is hadees par tabsera karte hain: Ke mere paas maujood kutub e ahadees mein ye hadees nahi mili.

Aur phir jab ek tableeghi bhai ne is hadees par ye eteraaz kiya ke baaz logo'n ne kaha hai ke ye hadees zaeef hai, jo is kitab ke munaasib nahi, behtar ye hai ke is hadees ko Tableeghi Nisab mein shamil naa kiya jaae aur agar aap ise munsib samjhe to koi harj nahi to Zakariyya Sahab ne inke khat ka jawab in alfaaz se diya: Is nakaara ne agar apni taraf se kuch likha hota to yaqeenan iski islaah bhi ki jaa sakti hai aur isko hazaf bhi kiya jaa sakta hai. Lekin jab ek moterabar kitab mein Huzoor ﷺ ki taraf se naqal kiya gaya hai to agar zaeef bhi ho tab bhi logo'n ko bachaane ki niyyat se is tazkirah mein koi maane'e abh tak samajh mein nahi aaya aur jabke ek namaz ko jamat ke sath padhne mein 3 crore se ziyaada ka sawab hai, jaisa ke isi risaale mein aage jamat ki namaz ke fazael hadees number 2 mein likha hai to phir namaz ke qazaa karne mein isse kam gunah be-mahal nahi. Maine doosre ahbab se bhi mashwara kiya, abhi tak is nakaara ki samajh mein is hadees e paak ke nikaalne ki wajah nahi aai.⁵⁴¹

Khud so'nchiye, jab ye hadees hai hi nahi, phir iska Nabi ﷺ ki taraf mansoob karna kaise saheeh ho sakta hai. Zakariyya Sahab Shaikh ul Hadees kehelwaane ke bawajood ajeeb qism ki riwayaat naqal karke riwayat par ajeeb hukam lagaate hain. Mulaheza farmaiye: Hazrat Ayesha ؓ farmati hain ke jab mere walid Hazrat Abu Bakar Siddiq ؓ bimar hue to ye wasiyyat farmai ke mere inteqal ke baad meri na'ash rauda e aqdas mein lejakar arz kar dena ke ye Abu Bakar ؓ hain. Aapke qareeb dafan hone ki tamanna hai. Agar waha'n se ijaazat ho jaae to mujhe waha'n dafan kar dena aur ijaazat naa ho to baq'e mein dafan kar dena. Chunache aapke wisaal ke baad wasiyyat ke mutabiq janaza waha'n lejaa kar qabar shareef ke qareeb yehi arz kar diya gaya waha'n se awaaz aai, admi kehne waala nazar nahi aata tha. Ke ezaaz o ikraam ke sath andar le aao. Hazrat Ali ؓ farmate hain ke jab Hazrat Abu Bakar ؓ ke wisaal ka waqt qareeb hua to mujhe apne sarhane bithaa kar farmaya ke jin hatho'n se tumne Huzoor ﷺ ko ghushl diya tha. Inhi haatho'n se mujhe ghushl dena aur khushbu lagaana aur mujhe is hujre ke qareeb lejaa kar jaha'n Huzoor ﷺ ki qabar hai, ijaazat maang lena, agar ijaazat maangne par hujra ka darwaza khul jaae to mujhe waha'n dafan kar dena warna musalmano ke aam qabarstan (baqee) mein dafan kar dena. Hazrat Ali ؓ farmate hain ke janaza ki taiyyari ke baad sabse pehle main aage badha aur maine jaakar arz kiya Yaa Rasool Allah ﷺ ye Abu Bakar ؓ yaha'n dafan hone ki ijaazat maangte hain to maine dekha ke ekdam hujrae ke kiwaad khul gae aur ek awaz aai ke dost ko dost ke paas paho'nchado (abh Zakariyya Sahab ka is riwayat par tabserah suniye) Allama Siyuti ne Khasaaes Kubra mein in dono'n ko zikar kiya hai. Mohaddisaana haisiyat se is riwayat ko munkar bataaya hai, lekin tareeqhi haisiyat to baaqi hai hi.⁵⁴²

Ye usool e hadees ka kaunsa usool hai ke riwayaat to munkar hai, magar tareeqhi haisiyat baaqi. Jo riwayat paaya sabot ko paho'nchti hi nahi aur riwayat Quran o Hadees ke khilaaf bhi ho iski tareeqhi haisiyat baaqi ho ajeeb tamaasha hai ye. Zakariyya Sahab ek jagah likhte hain: Shaikh ul Mashaeqh Qutub ul Irshad Shah Waliullah Sahab noorullah marqadahu ne apni kitab Nawadir mein bahot se mashaeqh e tasawwuf aur abdaal ke zariye se Hazrat Khizar عليه السلام se muta'addid amaal naqal kiye hain. Agar che mohaddisaana haisiyat se in par kalaam hai. Lekin koi fiqahi masla nahi, jisme daleel aur hujjat zaroori ho.⁵⁴³

⁵⁴⁰ Tableeghi Nisaab: P355

⁵⁴¹ Kutub Fazeel Par Ishkalaat Aur Inke Jawabaat: P131

⁵⁴² Fazeel e Sa'aaqaat: P9

⁵⁴³ Tableeghi Nisab: P732

Kya muta'addid amaal deen ka hissa nahi, phir iske liye daleel ki zaroorat kyou'n nahi. Leejiye ek aur mauzu hadees padhiye. Farmate hain: Ulama ne is silsila mein is hadees ko bhi zikar kiya hai, jisme Huzoor ﷺ ka irshad waarid hua hai. Jo shaqs kitab mein mere oopar durood bheje, malaaeka iske liye is waqt tak astaghfaar karte rehte hain, jab tak mera naam is kitaab mein rahe aur ye hadees agarche zaef hai, lekin is jagah iska zikar karna naamunasib hai aur iski taraf iltefaat naa kiya jaae ke lbne Jauzi ne isko mauzuaat mein zikar kiya hai. Is liye ke iske bahot se turq hain, jo isko mauzu hone se kharij kar dete hain aur iske muqhtda hain ke is hadees ki asal zaroor hai.⁵⁴⁴

Kya mauzu riwyaat ke turq ziyada hone se wo mauzu ke hukam se nikal jaati hai aur is baat ki muqtada ho jaati hai ke is hadees ki asal zaroor hai. Kya shaikh ul hadees sahab ne mohaddiseen ke raaste se hat kar nae usool e hadees taraashne shuru kar diye hain. Halaa'nke imam Zahabi ne is hadees ko mauzu kaha hai.⁵⁴⁵

Isi tarha Zakariyya Sahab ke ek tableeghi sathi Munshi Muhammad Esa Sahab Ferozpuri isi tareeqa kaar par chalet hue mauzu riwayat bayan karte hue likhte hain: Jab khud aqaae namdaar ﷺ ka irshad hai ke meri ummat ka iqtelaf rahmat hai.⁵⁴⁶

Janab Esa ko shayad is baat ka ilm nahi. Nabi iqtelaf mitaane ke liye aae the, naake iqtelaf daalne ke liye. Iqtelaf ki wajah se hi to lailatul qadar ka ta'ayyun uthaa liya gaya tha. Agar iqtelaf rahmat ho to phir ta'ayyun ko uthaane ki wajah. Halaa'nke Allama Albani is hadees ko ek jagah mauzu batlaate hain.⁵⁴⁷ Aur ek jagah farmate hain is hadees ka koi asal nahi.⁵⁴⁸

Isi tarha Zakariyya Sahab ke sathi maulana Muhammad yusuf Sahab ki sawanhe ka muqaddama likhte hue farmate hain: Isi liye Rasool Allah ﷺ ne apne ashaab ko rehnumai ki sanad aam ataa farmai ki ke mere sahaaba aise sitaaro'n ki maanind hain ke inme se jiske zariye bhi raasta dhoo'ndhoge manzil par paho'nch jaaoge.⁵⁴⁹ Yehi hadees Zakariyya Sahab ke sathi Muhammad Esa Sahab likhte hain.⁵⁵⁰ Halaa'nke Imam Zahabi ke nazdeek ye hadees baatil hai.⁵⁵¹

Ek aur hadees jisme ye zikar hai ke jis shaqs ka awwal aur aqhir kalmia لا اله الا الله ho wo 1000 baras bhi zinda rahe to kisi gunah ke bare mein isse poocha nahi jaaega.⁵⁵² Zakariyya Sahab ne is hadees ko johala ke liye pehs kar diya ke wo is mauzu hadees par amal karke apne namaa e amaal ko gunaho'n se siyaah kar le'n. Kyou'nke jab poocha naa jaae to phir dar kaisa aur logo'n ka mu'n band karne ke liye neechे arbi mein ye ibaaarat likh di aur iska tarjuma karna tak gawaara naa kiya. Ye Mauzu Hadees Hai, lbne Mahmuwiya Aur Iska Baap Majhool Raawi Hain. Isi tarha ek munkir ul hadees Zaaeda bin Abi ar qaad⁵⁵³ ki ye riwayat ke Hazrat Abu Bakar Siddiq رضي الله عنه ne arz kiya Yaa Rasool allah zinda log is kalma لا اله الا الله ko padhe to kya ho. Huzoor ne 2 martaba ye irshad farmaya ke kalma inke gunaho'n ko bahot hi mandham kar dene waala hai. (Yaani bilkul hi mitaa dene waala hai).⁵⁵⁴

Zakariyya Sahab iski taeed mein Hazrat Ali رضي الله عنه se ye riwayat laae, jisme ye alfaaz hain ke Nabi ﷺ ne farmaya, jis shaqs ne لا اله الا الله padha. Iske 50 saal ke gunah maaf kar diye jaate hain. Arz kiya gaya ke aye Allah ke Rasool ﷺ jiske 50 saal ke gunah naa ho'n to farmaya to phir iske waledain qaraabat daar aura am musalmaano ke

⁵⁴⁴ Tableeghi Nisab: P768

⁵⁴⁵ Mizan ul Etedaal: V1 P230

⁵⁴⁶ Tableeghi Tehreek Ki Ibtida Aur Iske Buniyadi Usool: P164

⁵⁴⁷ Zaef al Jame al Sagheer: # 230

⁵⁴⁸ Silsilah Ahadees az Zaefa: V1 P76 # 57

⁵⁴⁹ Tazkirah Ameer Tableegh: P12

⁵⁵⁰ Tableegh Ka Maqami Kaam: P112-127

⁵⁵¹ Mizan ul Etedaal: V2 P102

⁵⁵² Tableeghi Nisab: P602

⁵⁵³ Hashiya Musnad Abi Ya'ala V1 P71 #70

⁵⁵⁴ Tableeghi Nisaab: P602

gunah maaf ho jaae'nge.⁵⁵⁵ Zakariyya Sahab phir khud hi likhte hain ke Imam Siyuti ke baqaal is hadees ki tamaam asnaad tareek hain aur Imam Siyuti ne asnaad ke rawiyo'n par jhoote hone ka ilzaam lagaya hai. Zakariyya Sahab is jhooti riwayat ki taeed mein in alfaaz ki hadees laae ke is shaqs ke 4000 kabeera gunah maaf ho jaate hain, aapse kaha gaya ke agar iske 4000 gunah naa ho'n to farmaya ke iske ahl o ayaal o rishtedaaro'n ke gunah maaf kar diye jaae'nge.⁵⁵⁶

Isi arha is hadees par bhi man-ghadat hone ka hukam lagaaya. Jaisa ke Imam Siyuti ne isey mauzu kaha, isi tarha Zakariyya Sahab ek munkir riwayat bayan karte hain aur ispar inka apna amal hai.⁵⁵⁷

Hadees ke alfaaz ye hain ke jo shaqs Juma ke din 80 dafa mujh par durood bheje iske 80 saal ke gunah maaf kar diye jaae'nge.⁵⁵⁸ Zakariyya Sahab to isey zaeef gardaa'nte hain, lekin Ibne Hajar farmate hain ke ye hadees munkar hai.⁵⁵⁹ Is riwayat mein Hajjaj bin Sinan ya Siyaar hai, Imam Zahabi farmate hain ke ye matrook rawiyo'n mein se hai.⁵⁶⁰

Aaiye Zakariyya Sahab ki in ahadees ki taraf jo inho'n ne kazzab rawiyo'n se riwayat ki aur apni kitab mein darj ki hain. Zakariyya Sahab likhte hain: Hazrat Ali ne Huzoor ﷺ ka irshad naqal kiya hai ke jis shaqs ne Quran padha phir isko hifz iya aur iske halaal ko halaal jaana aur haram ko haram jaana. Haq Ta'ala Shanahu, isko jannat mein daqhil farma de'nge aur iske gharaane mein se aise 10 admiyo'n ke bare mein iski shafa-at qabool farmae'nge jinke liye Jahannam wajib ho chuki hai.⁵⁶¹

Zakariyya Sahab ne to isey ghareeb hadees kehkar jaan chudaali, halaa'nke is hadees ka raawi Hafs bin Sulaiman Abu Umar al Kufi ke bare mein Abdur Rahman bin Muhammadi farmate hain ke Allah ki qasam isse riwayat karna halaal nahi. Imam Muslim farmate hain ke ye matrook hai. Imam Nasai farmate hain ke ye siqa nahi aur iski hadees likhi nahi jaati. Ibne Kharaash farmate hain ke ye kazzab tha aur hadees ghadha karta tha. Imam Ahmad farmate hain ke ye matrook ul hadees hai.⁵⁶²

Isi arha Zakariyya Sahab ek taweel riwayat bayan karte hain, jisme ek shaqs Ibne Abbas ؓ se Nabi ﷺ ki qabar ki taraf ishara karke kehta hai ke is qabar waale ki izzat ki qasam (halaa'nke ghairullah ki qasam khaana shirk hai, Nabi ﷺ ne farmaya: Jiske Allah ke alaawa kisi ghair ka naam lekar qasam khaai, usne shirk kiya.⁵⁶³) to ibne Abbas ne inhe manaa bhi naa kiya. Balkey etekaaf todh kar iske sath chal pade aur ek sahqs ke eteraaz karne par farmaya ke Huzoor ﷺ ka farman hai ke jo shaqs apne bhai ke kisi kaam mein chale phire aur koshish kare iske liye 10 baras ke etekaaf se Afzal hai aur jo shaqs ek din ka etekaaf bhi Allah ki raza ke waaste karta hai to Haq Ta'ala Shanahu iske aur Jahannam ke darmiyan 3 khandaqhe'n aad ferma dete hain. Jinki masaafat asmaan o zameenki darmiyan musaafat se bhi ziyaada chaudi hai (abh Zakariyya Sahab ki zarb o jama mulaheza farmaiye, famrate hain) Aur jab ek din ke etekaam ki ye fazeelat hai to 10 baras ke etekaaf ki kya kuch miqdaar hogi.⁵⁶⁴

Imam Haakim ki is riwayat karda hadees ke bare mein Imam Zahabi farmate hain ke is riwayat ki sanad mein ek raawi Hisham matrook hai aur Muhammad bin Moawiya Imam Dar e Qutni ke baqaal Kazzab hai.⁵⁶⁵

⁵⁵⁵ *Tableeghi Nisaab: P596*

⁵⁵⁶ *Tableeghi Nisaab: P596*

⁵⁵⁷ *Hazrat Ka Itteba e Sunnat Aur Ishq e Rasool: P74*

⁵⁵⁸ *Tableeghi Nisaab: P721*

⁵⁵⁹ *Lisaan al Mizan: V2 P224 printed by Dar al Fikr*

⁵⁶⁰ *Mizaan: V2 P74*

⁵⁶¹ *Tableeghi Nisaab: P261*

⁵⁶² *Kitab al E'elal wa Ma'arefah al Rijaal by Imam Ahamd: V1 P401; Tehzeeb ut Tehzeeb: V2 P345; Mizan ul Etedaal: V1 P558*

⁵⁶³ *Abu Dawood*

⁵⁶⁴ *Tableeghi Nisaab: P466*

⁵⁶⁵ *Talqhees Lil Mustadrak: V P270*

Isi tarha Zakariyya Sahab Fazaal e Zikar mein ye hadees laate hain ke Rasool Allah ﷺ ne farmaya jo bhi banda kisi waqt bhi din ya raat mein لا اله الا الله kehta hai to amaal naame mein se buraiya'n mit jaati hain aur inki jagah nekiya'n likhi jaati hain.⁵⁶⁶ Zakariyya Sahab tasleem bhi karte hain ke is riwayat ka ek raawi Usman bin Abdul Rahman Az Zohri Matrook hai. Phir bhi isey riwayat kiye chale jaate hain. Ibne Muyeen ke nazdeek ye raawi jhoota, aur Nisai, Dar e qutni ke nazdeek matrook hai.⁵⁶⁷

Fazaal e Darood Shareef mein ek aur hadees zikar ki jaati hai ke Rasool Allah ﷺ farmaya jo shaqs mujh par durood bhejta hai, to ek saqs is durood ko leja kar Allah Jalle Shanahu ki paak bargaah mein pesh karta hai. Waha'n se irshad e aali hota hai ke is durood ko mere banda ki qabar ke paas lejaao aur iske liye astaghfaar karega aur iski wajah se iski aa'nkh thandi hogi.⁵⁶⁸ Zakariyya Sahab ke nazdeek is riwayaat ke ek raawi Umar bin Habeeb zaef hai, lekin Ibne Muyeen ke nazdeek ye kazzab hai.⁵⁶⁹

Zakariyya Sahab Fazaal e Zikar mein ek aur hadees ko zikar karte hain ke Rasool Allah ﷺ ne farmaya jo shaqs 100 martaba لا اله الا الله padha kare, Haq Ta'ala Shanahu qiyamat ke din isko aisa raushan cehra waala uthae'nge jaise 14th ka chand hota hai. Aur jis din ye tasbeeh padhe is din isse Afzal amal waala wohi shaqs ho sakta hai jo isse ziyaada padhe.⁵⁷⁰ Zakariyya Sahab ke nazdeek iski sanad mein Abdul Wahhab bin Zahack matrook, saqt zaef hai. Lekin Imam Abu Dawood farmate hain ke ye ahadees ghadha karta tha.⁵⁷¹ Ibne Hibban farmate hain ke ye shaqs hadees ki chori kiya karta tha.⁵⁷²

Aaiye in riwayat ki taraf jo saqt zaef hain aur Zakariyya Sahab isey naqal karte chale jaate hain.

Fazaal e Quran mein Rasool Allah ﷺ ne farmaya: Haq Ta'ala Shanahu, qari ki awaz ki taraf is shaqs se ziyaada kaan lagaate hain jo apni gaane waali baandi ka gaana sun raha hota ho.⁵⁷³ Zakariyya Sahab Imam Haakim se iski tasbeeh, Imam Zahabi se iska munqate hona manqool karte hain. Jabke Shaikh ul Hadees Sahab ko malum bhi hai ke Imam Tirmizi ki tehseen aur Imam Haakim ki taseeh se dhoka nahi khana chhaahiye. Fazaal ko khoob badhaane ke liye wo riwayaat bayan ki jiska ek raawi Ismail bin Obaidullah, Fuzaala bin Obaid ki wafat ke baad paida hua.⁵⁷⁴ Fuzaala bin Obaid ki tareeq e wafat: 58 hijri hai aur Ismail bin Obaidullah ki paidaesh 61 hijri hai.⁵⁷⁵

Zakariyya Sahab isi baab mein ek aur riwayat bayan karte hain ke Rasool Allah ﷺ ne farmaya jo shaqs ek ayat kalamullah ki sune, iske liye 2 chand neki likhi jaati hai aur jo tilawat kare iske liye qiyamat ke din noor hoga.⁵⁷⁶ Phir khud hi likhte hain ke jamhoor mohaddiseen ke nazdeek Hasan ne Abu Huraira se nahi suna. Albani ke nazdeek ye riwayat zaef hai.⁵⁷⁷

Isi tarha is baab mein 2 majhool al haal raawiyo'n ki ye hadees bhi hai ke Rasool Allah ﷺ ne farmaya jo shaqs har raat ko surah waqea padhe isko kabhi faaqa nahi hoga aur Ibne Masood ؓ apni betiyo'n ko hukam farmaya karte the ke har shab mein is surah ko padhe'n.⁵⁷⁸ is hadees mein 2 majhool raawi Abu Shuja'a aur Abu Taiyyaba hain, lehaza ye hadees zaef hai.⁵⁷⁹

⁵⁶⁶ Tableeghi Nisaab: P567

⁵⁶⁷ Mizan ul etedaal: V3 P43

⁵⁶⁸ Tableeghi Nisaab: P707

⁵⁶⁹ Tehzeeb ut Tehzeeb: V7 P379

⁵⁷⁰ Tableeghi Nisaab: P201

⁵⁷¹ Al Kashif: V2 P193

⁵⁷² Mizan ul Etedaal: V2 P679

⁵⁷³ Tableeghi Nisaab: P275

⁵⁷⁴ Tehzeeb ut Tehzeeb: V1 P277

⁵⁷⁵ Al Kashaaf: V2 P327

⁵⁷⁶ Tableeghi Nisaab: P281

⁵⁷⁷ Zaef al Jame al Sagheer: # 5416

⁵⁷⁸ Tableeghi Nisaab: P293

⁵⁷⁹ Silsilah al Ahadees az Zaefa; V1 P305

Fazael e Quran mein ek riwayat jiske ye alfaaz hai (Surah Yasin ko) apne murdo'n par padha karo.⁵⁸⁰ Bhi zaef hai.⁵⁸¹

Fazael e Quran ki ek aur riwayat, jiske alfaaz ye hain ke Rasool Allah ﷺ ne farmaya mera dil chhata hai ke Surah Yasin mere har ummati ke dil mein ho.⁵⁸² Zaef hai. Is hadees ka raawi Imam Nasai ke baqaul siqa nahi aur iski ahadees nahi likhi jaati thi.⁵⁸³

Fazael e Namaz ki ek riwayat jisme Rasool Allah ﷺ ne farmaya jo shaqs namazo'n ko bahgair uzar ke jama kare wo kabira gunaho'n ke darwazo'n mein se ek darwaze par paho'nch gaya.⁵⁸⁴ Bhi saqt zaef hai.⁵⁸⁵ Aur Zakariyya Sahab ke baqaul bhi iski sanad ka ek raawi Khansh Ibne Qais ki baqul Hafiz ibne Hajar ke Haseen bin Nameer ke alaawa kisi ne tauseeq nahi ki. Balkey Ibne Hajar ne ek jagah is 'waah' likha aur isko Ahmad aur doosro'n ne zaef kaha. Lehaza Zakariyya Sahab ne ye usool ghadha ke ahle ilm kea mal se ye hadees sehat ko paho'nchti hai, agar che iski sanad qabil e etebaar nahi. Ye hain Shaikh ul Hadees hone ke fawaaed.

Zakariyya Sahab ki bayan karda ye riwayat ke Nabi ﷺ ne farmay ake saraasar zulm hai aur kufr hai aur nifaaq hai is shaqs ka fe'el jo Allah ke munaadi (yaani moazzin) ki awaaz sune aur namaz ko naa jaae.⁵⁸⁶ Bhi zaef hai aur inhe'n bhi isse inkar nahi.⁵⁸⁷

Zakariyya Sahab Fazael e Ramazan mein ek taweel hadees bayan karte hain, jinme ye alfaaz bhi hai ke Rasool Allah ﷺ ne farmaya jo shaqs kisi rozadaar ko paani pilaae, Haq Ta'ala (qiyamat ke din) mere hauz se isko aisa paani pilaae'nge jiske baad jannat mein daqhil hone tak piyaas nahi lage gi.⁵⁸⁸

Zakariyya Sahab beshak isko saheeh sabit karne ki koshish kare'n lekin is koshish ke khud hanafi alim bhi muqhalif hain. Dr. Mustafa al Azmi Deobandi Hanafi ke nazdeek ye hadees zaef hai.⁵⁸⁹

Isi tarha Musnad Ahmad⁵⁹⁰ se pesh karda hadees ke Nabi ﷺ ne farmaya Allah Ta'ala ke zikar se badh kar kisi admi ka koi amal azab e qabar se ziyada najaaat dene waala nahi hai.⁵⁹¹ Munqate hai, kyou'nke Zakariyya Sahab ke bhi Ziyad ne Moaz bin Jamal se mulaqat hi nahi ki. Isi tarha Zakariyya Sahab ki riwayat karda ye hadees ke Rasool Allah ﷺ ne farmaya Allah Ta'ala ka zikar kasrat se kiya karo ke log majno'n kehne lage yaa munafiq log tumhe'n riyakar kehne lage.⁵⁹² Ye bhi zaef hai.⁵⁹³ Riyakar kehne waali hadees ko to Zakariyya Sahab ne bhi Imam Baheqhi ke baqul Zaef naqal kiya hai. Halaa'nke wo (Zaef Jiddan) saqt zaef hai.⁵⁹⁴

Zakariyya Sahab ki pesh karda ye hadees ke jisme ye alfaaz bhi hain ke Nabi ﷺ ne farmaya لا اله الا الله walo'n par naa maut ke waqt wehshat hogi aur naa qabar ke waqt.⁵⁹⁵ Inke baqaul aur Imam Saqhawi ke baqaul Zaef hai.⁵⁹⁶

Isi tarha ye hadees ke Nabi ﷺ ne farmaya لا اله الا الله se naa koi amal badh sakta hai aur naa ye kalmia kisi gunah ko chhod sakta hai.⁵⁹⁷ Ye bhi Zakariyya Sahab aur Imam Siyuti ke baqaul zaef hai.⁵⁹⁸

⁵⁸⁰ *Tableeghi Nisaab: P292*

⁵⁸¹ *Zaef al Jame al Sagheer: # 5797*

⁵⁸² *Tableeghi Nisaab: P293*

⁵⁸³ *Tehzeeb ut Tehzeeb: V1 P100*

⁵⁸⁴ *Tableeghi Nisaab: P345*

⁵⁸⁵ *Zaef al Jame al Sagheer: # 5556*

⁵⁸⁶ *Tableeghi Nisaab: P345*

⁵⁸⁷ *Zaef al Jame al Sagheer: # 2649*

⁵⁸⁸ *Tableeghi Nisaab: P371*

⁵⁸⁹ *Hashiya Ibne Khuzai'a: V3 P191*

⁵⁹⁰ *Musnad Ahmad: V5 P239*

⁵⁹¹ *Tableeghi Nisaab: P413*

⁵⁹² *Tableeghi Nisaab: P522; Majaalis e Zikr: P79*

⁵⁹³ *Silsilah al Ahadees az Zaeefa: # 517*

⁵⁹⁴ *Silsilah al Ahadees az Zaeefa: # 516*

⁵⁹⁵ *Tableeghi Nisaab: P569*

⁵⁹⁶ *Al Maqsad al Hasanah; P353*

⁵⁹⁷ *Tableeghi Nisaab: P604*

⁵⁹⁸ *Zaef al Jame al Sagheer: # 6190*

Zakariyya Sahab ek aur riwayat bayan karte hain ke Rasool Allah ﷺ ne farmaya ke Allah Ta'ala ne ek farishta meri qabar par muqarrar kar rakha hai, jisko sari maqhlouq ki bate'n sunne ki qudrat a'ataa farma rakhi hai. Pas jo shaqs bhi mujh par qiyamat tak durood bhejta rahega wo farishta mujhko iska aur iske baap ka naa lekar durood paho'nchata hai ke fala'n shaqs jo fala'n ka beta hai. Isne aap par durood bheja hai.⁵⁹⁹ Is hadees mein Naeem bin Zamgham hai, Munzari farmate hain ke tamam raawi Naeem bin Zamgham se riwayat bayan karte hain jo Imran bin al Hameeri ke muqhalif riwayat karta hai aur Munzzari ke nazdeek ye ma'aroor nahi.⁶⁰⁰ Ye hadees Subki ne apni sanad ke sath riwayat ki.⁶⁰¹ Hafiz ibne hajar farmate hain Laa Ya'araf.⁶⁰² Imam Bukhari farmate hain: Laa Yataabe'e A'alaih.⁶⁰³ Neem bin Zamgham ko baaz ne za'eeif bhi kaha hai.⁶⁰⁴

Isi tarha ye hadees ke Nabi ﷺ ne farmaya ke jo shaqs mujh par salam karta hai to Allah Jalle Shanahu mujh par meri ruh lautaa dete hain, yaha'n tak ke main iske sala ka jawab deta hu'n.⁶⁰⁵ Ye bhi za'eeif hai, Muhammad Abdul Salam Khizar al Sheeqri farmate hain ke hamne is sanad ka baatil hona bayan kiya hai.⁶⁰⁶ Isi tarha Zakariyya Sahab sanad ka baatil hona bayan kiya hai.⁶⁰⁷

Isi tarha Zakariyya Sahab ki pesh karda hadees ke Rasool Allah ﷺ ne farmaya saal mein zakat ke alaawa aur bhi haq hai.⁶⁰⁸ Ye baqa'ul Zakariyya Sahab aur Allama Albani ke za'eeif hai.⁶⁰⁹

Ek tableeghi alim, ek murda sunnat ko zinda karne par 100 shaheedo'n ke sawab waali hadees bhi byan karte hain.⁶¹⁰ Allama Albani ne isey za'eeif kaha hai. Iski sanad mein Muhammad bin Saleh majhool hai. Haithami kehte hain ke main isey nahi pehchaanta.⁶¹¹

Isi tarha ek tableeghi alim Yaa Saariya al Jabal waali riwayat ka you'n tazkirah karte hain, jaise Hazrat Umar ؓ ki awaaz madina se jaakar iran mein nahawand ki pahadiyo'n mein sunai di.⁶¹² Is hadees ki sanad mein Yahya bin Ayyub Misri muqhtalif fiyah hai. Ek jamat ne siqa kaha hai. Ibne Sa'ad ne munkir ul hadees kaha. Ahmad bin Hambal ke nazdeek sai ul hifz hai. Abu Hatim aur Ismail kehte hain Laa Yahtaj Bih, Saaji ke nazdeek Sadooq Yahum, Ahmad bin Hambal farmate hain Yaqhta Qhataa-an Kaseera, Nisai farmate hain Laisa Hua Bil Qawee.⁶¹³

Isi tarha Muhammad bin Ajlaan artaba saalesa ka mudallis hai⁶¹⁴ Is tabqe ki riwayat hujjat nahi hoti.⁶¹⁵ Iski doosri sanad mein Saif aur Waqedi hain aur ye dono'n kazzab hain. Zakariyya Sahab ki pesh karda riwayaat ke Nabi ﷺ ne farmaya jis shaqs ne Haj kiya aur meri ziyaarat naa ki, isne mujh par zulm kiya.⁶¹⁶ Iski sanad mein majhool raawi hain.⁶¹⁷

Isi tarha Zakariyya Sahab taweel hadees qata'a rehmi ke bare mein naqal karte hain, jisme ye alfaaz bhi hain ke Allah ke Rasool ﷺ ne farmaya is qaum par Allah ki rahmat nahi hoti, jisme koi qata'a rahmi karne waala ho.⁶¹⁸ Phir Zakariyya Sahab khud likhte hain ke Saheb e Kanz ne iske ek raawi ke mutalliq kazb ki nisbat naqal ki hai.

⁵⁹⁹ Tableeghi Nisaab: P696

⁶⁰⁰ Allah Ta'ala Targheeb wat Tarheeb: V2 P500

⁶⁰¹ Tabaqaat ash Shafaiyya al Kubra: V1 P87

⁶⁰² Mizan al Etedaal: V3 P236

⁶⁰³ Mizan al Etedaal: V3 P236

⁶⁰⁴ Lisan al Mizaan: V6 P203

⁶⁰⁵ Tableeghi Nisaab: P702

⁶⁰⁶ As Sunan al mu'tada'aat: P236

⁶⁰⁷ As Sunan al mu'tada'aat: P236

⁶⁰⁸ Fazel e Sadaqaat: P107

⁶⁰⁹ Za'eeif al Jame al Sagheer: # 1901

⁶¹⁰ Irshadaat o Maktubaat Ilyas: P126

⁶¹¹ V1 P172

⁶¹² Maulana Ilyas Aur Inki Deeni Tehreek: P77

⁶¹³ Tehzeeb ut Tehzeeb: V11 P164

⁶¹⁴ Tabaqaat al Mudalleseen by Ibne Hajar: P106

⁶¹⁵ Muqaddama Tabaqaat al Mudalleseen

⁶¹⁶ Fazel e Sadaqaat: P898

⁶¹⁷ As Saarim al Manki By Ibne Haadi

⁶¹⁸ Fazel e Sadaqaat: P254

Aqeede ki aur kharabiya'n jo Tableeghi Jamat ke qaadeen mein maujood hain, ham in sha Allah is kitab ki doosri jild mein wazeh kare'nge. Allah Ta'ala hame'n Kitab o Sunnat par chalne aur shirk o bida'at se bachne ki taufeeq de. Tableeghi bhaiyyo'n se bhi yehi iltemaas hai ke aap ke jazbe ke bare mein hame koi shak o shubha nahi. Aapki mehnat apni jagah bajaa hai, lekin agar aap is mehnat ko Kitab o Sunnat ki raushni mein sawaarle'n to duniya ki ye mehnat aqhirat mein zaqheera ban jaaegi (in sha Allah) warna, Amal karne aur mehnat karne ke bawajood dahekti hui aag mein daqhil hona hoga. Wajah iski sirf ye hogi ke ye amaal Nabi ﷺ ki itteba mein nahi ho'nge aur in par muhammadi mohar nahi hogi.

Aaiyye ham aapke muntazir hain, tableeg e Islam ka fareeza Nabi ﷺ ke naqsh e qadam par chalet hue sar anjaam dejiye.

Asal kaamiyaabi Nabi e Akram ﷺ ke tareeqa e tableegh mein hai, khud saaqhta tareeqo'n mein nahi, Allah hamaara haami o naasir ho.

Ameen

Name of the Book: *Tableeghi Jamat Tareeqh, Aqaaed*
Author of the Book: Dr. Syed Talib ur Rahman Shah Hafizahullah
Publiserh: *Maktaba Bait us Salaam, Riyadh*

Translitrator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey

10th Shawwal 1439 - 24th June 2018

Ar Riyadh, Saudi Arabia
